

By reciting Rádhásóamí Nám

Let thy life most fruitful be.

Being the only true Nám,

Keep it innermost within thee.

PREM PATRA RADHASOAMI

VOL. V

*English Version of the Discourses of
Param Purush Púran Dhaní Huzúr Maháráj*

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PREFACE

The PREM PATRA was a fortnightly periodical containing exclusively discourses of Param Purush Púran Dhaní Huzúr Maháráj, the second Sant Sat Guru of the Rádhasoómi Faith, and no other matter. They were written to the dictation of Huzúr Maháráj. These fortnightly papers were subsequently bound in six volumes, the last of which contains also excerpts from the GHAT RAMAYAN of Param Sant Tulsí Sáheb of Háthras, selected by Huzúr Maháráj.

The English version of the fifth volume of PREM PATRA is now being presented for the benefit of those Satsangí brethren who cannot read and understand the original Hindi.

7th March, 1966 }

Somaheshwari

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the period 1st May 1897 to 30th April 1898.*

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HUZUR MAHARAJ

PREM PATRA RADHASOAMI

PART 5

Translated into English from the original (in Hindi)

Discourse I

SAT GURU, HIS DARSHAN, BACHANS AND LOVING DEVOTEES WILL BE DEAR TO HIM WHO HAS GENUINE FEAR OF DEATH, OF SUFFERINGS OF THE WORLD AND HELLS AND OF CHAURÁŚÍ, AND WHO IS SINCERE ABOUT HIS SPIRITUAL WELFARE. HE WILL HAVE LONGING FOR THE DARSHAN OF THE TRUE SUPREME BEING RÁDHÁSOÁMÍ DAYÁL. HE ALONE WILL ADVANCE SPIRITUALLY DAY BY DAY, AND WILL, ONE DAY, ATTAIN TO SUPREME BLISS IN THE HIGHEST REGION.

1.. There are those who keenly observe the state of affairs of the world. They see that every thing is perishable. All are subject to pains, pleasures and death. Such persons entertain genuine fear and anxiety for their spiritual welfare. The Sant Sat Guru and His Satsang will be dear to them. It is only Satsang where they can learn the secrets of the true Supreme Being and His Dhám (Abode), whence the Jíva (spirit) came in the beginning, and the method of reverting to that Abode again ; and receive necessary help for traversing the Path.

2. The benefits accruing from *Satsang* and *Bachans* of the *Sant Sat Guru* are :—(1) Doubts, delusions and misgivings will be removed. (2) Unnecessary desires and worldly attachments will be reduced. (3) Right understanding and comprehension will be increased. (4) Love for and faith in the Holy Feet of the Supreme Being and *Sat Guru* will be engendered and enhanced. (5) Secrets of the Path and the method of traversing it and reaching the *Dhám* (Abode) of the Supreme Being will be learnt. (6) The true nature of the world will be apparent ; that it is perishable and deceptive. (7) Help will be received in the performance of internal (spiritual) practices and in traversing the Path. (8) When the mind and intellect are purified by hearing discourses and performing *Abhyás*, the conduct and behaviour of a *Satsangi* will become righteous and he will be saturated with *Parmásth*. (9) The devotee will be convinced of the efficacy of *Surat Shabd Yoga* ; his *Abhyás* will be performed correctly, and he will realize some internal bliss and joy. (10) Eagerness and longing for the *Darshan* of *Rádhásoámi Dayál* will be engendered and enhanced. (11) Evil tendencies of the mind will be reduced. (12) Purity and virtues will be acquired.

3. In brief, if a person joins the *Sant Sat Guru's Satsang* with a burning desire and true yearning for the Truth, his condition will begin to be transformed in a few days. His *Ang* (attitude), *Dhang* (ways), *Sang* (company, association) and *Rang* (colour and complexion) will be changed. His *Ang* (attitude) will become truly humble and loving as that of a true *Parmásthí*. He will go on attaining the status of twice-born, thrice-born, born four times and born five times. In other words, from a brute, he will become respectively a human being,

godly being, *Ishwar-koti*, a *Hansa*, a *Param Hansa* and ultimately a *Sant*. His *Dhang* (ways) and nature will become like those of *Bhakts* (devotees). His *Sang* (association) with the worldly, hypocrites and egotistics will cease, and he will begin to move in the company of loving devotees. The worldly and dirty *Rang* (colour) will be washed off. Instead, he will imbibe *Nirmal Prem* (pure love).

4. One imbued with true fear and sincere longing, associates with *Sant Sat Guru* and loving devotees. On hearing His *Bachans* and observing His daily activities and behaviour, one would certainly feel repentant on one's understanding and ways which are worldly. One would like to effect change in the same. Internal practices would stabilize one's new ways and outlook,

5. Some persons participate in *Satsang* ; but they do not pay attention to discourses, nor are they prepared to act up to them. Their nature, way of life and understanding will not be changed appreciably. Their worldly ways and tendencies will predominate. They will behave in *Satsang* mostly like the worldly people. Their application to devotion and devotional activities will be superficial.

6. Persons of this description cannot tolerate unusual and extraordinary ways of love and devotion in *Satsang*, for their heart is devoid of love of a high order. Of course, in *Satsang*, they dare not open their mouth. But when they go out, they speak ill of these things to the worldly people with whom they are on very intimate terms. They consider loving devotees to be ignorant and foolish. They even find fault with the *Sat Guru* as well, because He does not prevent His devotees

from acting in that manner ; nay, He Himself joins them in some of their activities.

7. This is the reason why the learned and intellectuals, who are conceited and absolutely worldly-minded and are devoid of the love for the Holy Feet of the Supreme Being, are not considered fit for admission into the *Satsang* of *Sants* and their loving devotees. On account of their low intellect, charged with the impurities of the world, they disparage the activities of *Satsang* and the devotional activities of *Satsangís*. They consider devotees to be foolish and deranged. In their view, mere verbal talks, reading of books or performance of *Abhyás* should alone constitute *Parmárthí* activities. But they do not know that unless the mind and senses are purified and stabilized, whatever *Parmárthí* activities may be performed, will only be superfluous. Unless love is engendered in the heart, the effect of *Parmárthí* endeavours will not be lasting, nor will they reach the plane of *Surat* (spirit). Love and purity will be attained by *Bhajan* and *Bhakti* and *Darshan*, *Bachan* and *Sewá* of the *Sat Guru*. Thereafter *Bhajan* and *Abhyás* will also be performed correctly, and the evil tendencies of the mind will be eradicated.

8. Even if the learned and intellectuals and those conscious of their high caste, family and wealth, happen to join *Satsang* and perform *Abhyás* to some extent, their inner condition will change very little or not at all. All their activities will be tinged with pride and egotism. They would never be able to inculcate true *Dintá* (humility) and engender true love and regard for the Holy Feet of the *Sat Guru* and Supreme Being, and for loving devotees. They will, for this very reason, ever remain destitute of true *Parmárth*. As a matter of

fact, they will become more proud and egotistic. It is difficult for such people to stick to *Satsang*. They cannot tolerate the ways of devotion of loving devotees.

9. Sincere devotees are not very friendly with the learned, intellectual and proud people. They have connection with them to the extent it is necessary. Their esteem for the world, its paraphernalia and big people goes on decreasing day by day. They consider the company and association of the worldly people to be harmful and injurious to their *Parmáarth*.

10. A true and sincere *Parmáarthí* always wishes to be free from the slavery of his mind, and to act as a *gurumukh* (slave of his *Guru*). He desires that he should, in all his affairs and activities, conform to the *Mauj* of the Supreme Being *Sat Purush Rádhásoámi Dayál*. He always continues his efforts to achieve this.

11. The mind and spirit of a sincere devotee easily proceed inwards. His love for and faith in the Holy Feet of the Supreme Being *Rádhásoámi Dayál* and *Sat Guru* are strengthened day by day. By grace and mercy, his task will be completed one day. He will attain to supreme and everlasting bliss in the Highest Region.

12. It is proper and necessary for all to move in the company of and to follow a true loving devotee, viz., the *gurumukh*. In other words, they should join *Satsang* and commence the *Abhyás* of *Surat Shabd Yoga* after receiving initiation properly. They should engender love for the Holy Feet of the *Sant Sat Guru*. In this way, they would also be able to accomplish their task easily.

13. There are people who are engaged in some worldly *Parmáarth*. They include the followers of all religions other than the *Rádhásoámí* Faith. They perform some *Abhyás*, which they consider internal practices. All these persons are hereby warned that they will not attain to true and perfect *Uddhár* (salvation) by following these practices, which will not lead them to the Real Home. For, this Path cannot be traversed without practising *Surat Shabd Yoga*. And the practice of withdrawing, restraining and elevating the *Prán* (breath), cannot be correctly performed by any one, particularly in these times. Therefore, whatever investigation and enquiry they have to conduct, they should do so in *Rádhásoámí Satsang*, and begin performing the *Abhyás* of *Surat Shabd*, making thereby their life really fruitful. In other words, they should adopt the Path of true salvation, otherwise they shall not be released from the cycle of births and deaths.

14. Out of grace and mercy, the worldly people are also directed that they should minutely observe the condition of the world. The entire creation is unstable, perishable and transitory. Therefore, they must apply themselves to the spiritual activities of the *Rádhásoámí* Faith, for their future good, viz., the welfare of their soul. They would see that their condition is being transformed in this very life, and thus they would be assured of their future progress. By continuing their spiritual activity, they will, one day, get admittance into the supreme abode of supreme bliss.

Discourse 2

WHEN A DISTRESSED PERSON RELATES HIS DIFFICULTIES TO HIS DEAR ONES OR WELL-WISHERS, HE GETS SOME CONSOLATION, RELIEF OR GUIDANCE. BUT IF HE WERE TO APPROACH THE SANT SAT GURU, HEAR HIS DISCOURSES AND RECOGNIZE HIM TO SOME EXTENT, HE WOULD SECURE PERFECT AND EVERLASTING PEACE. BY ATTENDING HIS SATSANG AND PERFORMING ABHYÁS FOR SOME TIME, HE CAN GET OUT OF THE WHIRL OF PAINS AND PLEASURES.

1. Everybody in the world unburdens himself by relating his miseries and sufferings to his dear ones. If possible, he takes his help in mitigating or removing his troubles. But it is not possible to get help or peace in all circumstances. Some troubles are too severe to be removed by any human effort.

2. But if one were to relate one's difficulties to the *Sant Sat Guru* or *Sádh Guru*, He would instantly grant one some peace by the ambrosia of His *Bachans* (discourses). If one continues to attend *Satsang*, one would not be affected by any distress and trouble, and would, at all times, be attracted towards the Holy Feet of the Supreme Being *Rádhásoámi Dayál* to some extent, and become indifferent to the world.

3. Such is the eminence of the *Sant Sat Guru* that if a distressed person or worldly man comes to His

Satsang and listens attentively to His *Bachans* (discourses), his troubles would, by his grace, be removed. His object would either be fulfilled or the desire itself be altogether removed from his mind. Besides this, he would receive the gift of *Parmáarth* to boot.

4. The *Parmáarth* of *Sants* is of a very high order. It cannot be attained by anybody and every body. Only those come before *Sants* and stay in *Satsang*, who are deserving of the highest grace. Everybody is not fit to remain in *Satsang*.

5. In the *Satsang* of *Sants* are described the glory and eminence of the Supreme Being *Rádhásoámi Dayál*, and the secrets of His *Nij Dhám* (original abode) and of the Path and intermediate stages. The mode of proceeding on the Path by the practice of the *Surat Shabd Yoga* is explained in clear terms. The condition of the world and of the worldly *Parmáarth* is also delineated there in detail. These things open the eyes of the *Jívas*. A longing is created in them to know the true Path and the true Supreme Being.

6. Only those who are really keen to repair to their Real Home, the Holy Feet of the Supreme Being *Rádhásoámi Dayál*, and are fed up with, and indifferent to, the world, will reverently listen to the discourses of a *Sant*. As far as it lies in their power, they, by His grace, will act up to them.

7. Some persons who have no particular inclination for *Parmáarth*, somehow happen to come to the *Satsang* of *Sants*. If they attend *Satsang* for some time, they would develop true yearning for true *Parmáarth*. They

would begin to perform *Bhakti* (devotion) like other loving devotees. After getting initiated, they would also apply themselves to the performance of internal *Abhyás*. Thus, they too will easily accomplish their task.

8. It is not possible to describe adequately the glory and eminence of the *Darshan* and *Satsang* of the *Sant Sat Guru*. Even those who casually happen to see Him, will embark on the Path of redemption. Their wanderings in *Chaurási* will stop; and they will go on assuming human forms till they reach *Sat Lok*. When such is the grace of the *Sant Sat Guru* on ordinary *Jívas*, how is it possible to describe the immense benefit that is vouchsafed to true and sincere *Parmárthis*. They will soon be extricated from the region of *Máyá* and taken to *Dayál Desh*? Their *Karams* will be eradicated swiftly; and they will be purified. This benefit would accrue to those who attend and perform the *Abhyás* of *Surat Shabd* daily.

9. *Surat Shabd Yoga* consists in reverting the spirit entity inwards and applying it to *Shabd* which is resounding at all times within everybody. Hearing *Shabd*, the spirit entity is to proceed to the region from which it is coming.

10. *Shabd* denotes the current of *Chaitanya* (spirit) which emanated, in the beginning, from the Holy Feet of the Supreme Being *Rádhásoámí Dayál*. In its descent, it stopped at various stages and brought about creations there. Finally it descended to this *Lok* (region) and took seat in the *Pinđ* (body). *Shabd* is the prime manifestation. In other words, the current of *Chaitanya*, which emanated from the Holy Feet of the Supreme Being, was accompanied by Sound (*Shabd*). This very

current and *Shabd* (Sound) are the creators of all. Hence, one who proceeds along *Shabd* (Sound), will alone reach the highest region.

11. There is nothing like *Shabd* (Sound) to show the Path and to illumine darkness. *Shabd* alone is the manifestation and representation of the Supreme Being or *Chaitanya* (spirit force). That is why all are attracted by *Shabd*. It is *Shabd* that moves the entire creation. All the *Jívas* are carrying on their respective functions by *Shabd*.

12. The form of the Supreme Being is *Shabd*. All the regions, such as *Sat Nám*, *Brahm*, *Pár-Brahm*, *Átmá*, *Parmátmá*, etc., and all the *Jívas* (sentient entities) are also *Shabd* in form. Therefore, no one can traverse the Path and reach *Nij Ghar* (Real Home) without performing *Upásná* (worship) and *Dhyán* (contemplation) of *Shabd*.

13. It is, therefore, proper and imperative for all those who are desirous of their perfect and true salvation to attend the *Satsang* of *Sant Sat Guru*, and to serve and engender love for Him. Internally, they should perform the *Abhyás* (practice) of listening to *Shabd* (Sound) by developing love for the Holy Feet of the *Shabd Guru*, who is the *Nij Rup* (Real Form) of the *Sant Sat Guru*. It is in this way that their task will be completed.

Discourse 3

HE, WHO ENGAGES IN *PARMÁRTHÍ* ACTIVITY PERTAINING TO SAT, RAJ AND TAM, SHALL REMAIN WITHIN THE BOUNDS OF *MÁYÁ*. BUT HE, WHO PERFORMS *ABHYÁS* WITH LOVE AND DEVOTION AFTER BEING DULY INITIATED BY SANT SAT GURU, CAN, ONE DAY, ATTAIN TO THE *SIDDHÁNT PAD* (ULTIMATE GOAL) OF SANTS, VIZ., THE *DHÁM* OF THE SUPREME BEING *RÁDHÁSOÁMÍ DAYÁL*.

1. The followers of all those religions, whose goal lies within the limits of *Máyá*, shall always remain confined to the region of *Máyá*.

2. Those among them, who perform internal *Abhyás* for the attainment of their *Siddhánt Pad*, will be located for some time in a region of happiness. But they shall not secure release from the cycle of births and deaths, which may take place after a very long interval. Rest of the *Jívas*, who are mere blind adherents of their religion and do not perform internal *Abhyás* for translating and elevating their mind, spirit, *Prán* (breath current), etc., will assume higher or lower forms of life according to their *Karams* (actions). Compared to *Abhyásís*, their births and deaths will take place at short intervals.

3. The region of *Máyá* extends to where there are three *Gunas* and five *Tattwas* (elements), whether they are in subtle or gross form. Therefore, one has to adopt

measures by which one's *Surat* (spirit) could get out of this circle. That method is *Surat Shabd Abhyás*.

4. This *Abhyás* is taught in the *Rádhásoámí* Faith alone. One who performs this *Abhyás*, shall get out of the bounds of *Máyá* one day.

5. *Rádhásoámí* Faith was promulgated by the Supreme Being *Rádhásoámí Dayál* Himself when He incarnated here as *Sant Sat Guru*. It gives out the secrets of the Path and the intermediate stages thereon with their respective *Shabds*, in clear terms and detail. The modes of practices have been rendered so easy that children, young and old, men and women, can all perform them without any inconvenience. For the correct performance of this *Abhyás*, it is not necessary to relinquish one's home and avocation. This *Abhyás* can be performed correctly while leading the life of a householder, provided one has some eagerness for the *Darshan* of the Supreme Being and for the welfare of one's soul.

6. The *Abhyás* (practice) prescribed in the *Rádhásoámí* Faith, is performed internally within oneself. Except attending the *Satsang* of *Sat Guru* and loving devotees, and the recitation of *Bánís* (holy compositions), no external activities of any kind are in vogue.

7. Internal *Abhyás* (practice) consists of two parts. The first is the abstraction and withdrawal of the mind and the spirit and their concentration at the seat of spirit in *Pind*. The second is the elevation of the mind and the spirit by hearing the *Shabd* (Sound) coming from the heavenly spheres above. The first is known as *Sumiran* and *Dhyán*, and the second as *Bhajan*. How

to perform these practices is explained at the time of initiation.

8. Love is accorded prime importance in *Rádhásoámi* Faith. So long as a *Parmárthí* does not have some love for the Holy Feet of the Supreme Being and *Sant Sat Guru*, neither *Satsang* nor internal *Abhyás* of *Shabd* can be performed correctly and properly.

9. The *Bání* and *Bachans* of *Rádhásoámi Dayál* are replete with the glory and eminence of love and the condition of the loving devotees of various stages of development. On reading and hearing them, some love is engendered in one's heart. It is greatly enhanced by the *darshan*, discourses and *Sewá* of the *Sat Guru* and also by observing the condition and devotion of true lovers and devotees. Day by day fresh waves of enthusiasm surge up in one's heart.

10. A religion without love for the Feet of the Lord is hollow. Likewise, one who is devoid of love is empty.

11. Without love and eagerness no one can accomplish anything, be it worldly or *Parmárthí*. Nor can one attain complete purification without love.

12. Love for the Holy Feet of the Supreme Being is a great asset. Whosoever gets even an iota of this wealth, becomes beloved of the Supreme Being. His *parmárthí bhág* is developed and the work of his salvation is commenced.

13. Where there is love, there is perpetual bliss and joy. Where there is no love, there is always pain, suffering and tension.

14. True love is accompanied by true humility and *Sewá* (service). All force and power are found in love.

15. *Máyá* and its objects attract and absorb the currents of mind and spirit. Their attractions are called 'Moh' (attachment). *Moh* weans one away from *Parmárth*, and entangles one in the net of *Máyá*.

16. Pride, egotism and jealousy dry up *Parmárthi* (spiritual) *Prem* (love), and give rise to anger and antagonism. A sincere *Parmárthi* must shun these evils.

17. *Prem* (love) is the gift of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*. Whoever gets a particle of this gift, should be considered to be very fortunate. He alone will be able to perform the *Abhyás* of *Surat Shabd Yoga* easily.

18. It is, therefore, of prime importance for all to search for the *Sant Sat Guru* and His loving devotees. When he succeeds in finding them, all his *Parmárthi* endeavours will gradually be accomplished.

Discourse 4

IN THE BEGINNING MANIFESTED *SHABD*
 (WORD). THE ENTIRE CREATION
 WAS EVOLVED BY IT. EVERYTHING
 IS BEING PROTECTED AND
 SUSTAINED BY *SHABD*.
 ALL IS ACCOMPLISHED
 BY IT.

1. *Shabd* manifested first of all. The entire creation was evolved by it. As the current of *Shabd* descended, it stopped at various stages, creating spheres after spheres. Thus the creation came into being.

2. In the first grand division were created *Hansas* and *Param Hansas*. The second grand division is of *Brahm-shrishti*¹ and *Íshwar-kotí*² *Jívas*. In the third grand division were created gods, human beings and creatures of *chár-khás*³.

3. *Shabd* refers to the Sound which accompanies the current of *Chaitanya* (spirit). This very Sound is called "Order", "Name", "Voice from Heaven", "Sound from the heavenly spheres above", "Word of God" or "Supreme Being".

4. The effect of this Sound is very great ; it is the manifestation of *Chaitanya* (spirit force) and the sign of its existence. Where there is *Shabd* (Sound), there the

1. Brahmand. 2. Jívas having the status of Íshwar or God. 3. Four kinds of species.

Chaitanya (spirit) is manifest. Where the *Shabd* is latent, there the *Chaitanya* is also latent.

5. The *Shabd* of a region pervades the entire creation of that region. It regulates the entire function of that region.

6. An infant hears the *Shabd* or language of its father, mother, brother, sister, kinsmen, etc., and learns to act and behave accordingly. Similarly, the young ones of animals too hear the sounds of their parents and other members of the same species, and act as they do.

7. After hearing the words of their parents, children are able to hear those of the teacher. Thus they acquire learning and intelligence.

8. He who attended to and acted upon the words of his teacher, became literate and educated, and qualified to associate with kings and rulers, so that he could govern and rule over countries and peoples. This is how the administration of countries and families is carried on in this world.

9. In the same way, whosoever happens to attend the *Satsang* and hear the discourses of the true *Guru*, and acts accordingly, becomes entitled to *Prem* (love). His love and faith will, day by day, go on increasing. By performing the *Abhyás* of *Surat Shabd Yoga* the distance between him and the *Dhám* of the Supreme Being will gradually be traversed. In other words, he will, one day, get access into the Highest Region and attain to supreme bliss. He will be completely freed from the net of *Kál* and *Máyá*, pain, anguish and suffering and recurrent births and deaths.

10. *Surat Shabd Abhyás* consists in listening to the *Shabd* (Sound) coming from the heavenly spheres above, and thereby reaching the *Nij Dhám* (Original Abode) from where *Shabd* manifested in the beginning. In other words, by catching hold of the thread of *Shabd*, the *Surat* should go on ascending from one region to another.

11. Everywhere in the creation, the entire functioning is caused by *Shabd*, i. e., *Chaitanya* (spirit force). It is *Shabd* which endows one with love and knowledge, i. e., with understanding, comprehension and faith. It is again *Shabd* which gives rise to jealousy, antagonism and evil tendencies. For, all the creations of *Dayál* and *Kál* have been evolved and are maintained by *Shabd*.

12. He, who, on observing the passing nature of the world, feels disinclined to it and wishes to get released from recurrent births and deaths, and to secure rest in the region of supreme bliss, must adopt the *Saran* of *Sant Sat Guru*, and join His *Satsang*. He should understand the distinction between *Dayál* and *Kál*, leave the characteristics and the region of *Kál*, proceed towards *Dayál Desh*, and reach the *Nij Dhám* of the Supreme Being *Rádhásoámí Dayál*. Catching hold of the thread of the *Shabd* of *Dayál*, he should attain to supreme bliss. In other words, he should discard the *Shabd* of this region, which allures him to the objects of *Máyá* and entangles him in them. He should try to get out of the region of *Máyá* and repair to *Dayál Desh*, his *Nij Ghar*. By the grace of *Sant Sat Guru*, he will, one day, rest in the *Nij Dhám*.

13. In all regions and circumstances the entire functioning is due to *Shabd*, whether of *Dayál* or of *Kál*. Therefore, true *Parmáthis* should learn the secrets of *Shabds*, avoid the activities pertaining to *Mana* and *Máyá*, and resolve upon reaching *Dayál Desh*.

14. The current which takes one to *Dayál Desh* is different from that which entangles one in the region of *Kál*. Their secrets will be acquired in the *Satsang* of the *Sant Sat Guru*. It is only by His grace and mercy that the *Jíva* will be able to extricate himself from the meshes of *Kál* and *Máyá*. There is no other escape.

15. It is, therefore, proper and necessary for all to find out the *Sant Sat Guru* and join His *Satsang*. They should receive initiation in *Surat Shabd Yoga* and begin its practice. Their task will thus gradually be accomplished by the grace of *Sant Sat Guru*. Otherwise, they will remain entangled in the region of *Máyá* and wander in *Chaurási*.

Discourse 5

DESCENT AND ENTANGLEMENT OF THE *SURAT*
(SPIRIT) IN THE WORLD. METHOD OF EFFECTING
ITS SALVATION OR ASCENSION TOWARDS
ITS HOME.

1. In the beginning, the current of *Shabd* issued from the Holy Feet of the Supreme Being *Rádhásoámi Dayál*. This current is the "*Ádi Surat*" (Prime Spirit). In its descent, it brought into being creations at various stages. In the third grand division which is the region of *Malín* (impure) *Máyá*, it took location at the top of *Pinđ*, called "sixth *Chakra*" and 'third *Til*'. Thence one current proceeded downwards to lower *Chakras* (ganglions) and stopped finally at the *Gudá Chakra* (ganglion at the rectum), while two currents spread to the two eyes. These two currents discharge all the functions pertaining to the body and the world. Through the sense organs, they indulge in various pleasures and objects and are absorbed by them.

2. As the laws of nature work in the same way everywhere, the microcosm and macrocosm have been evolved on the same pattern. The *Surats* (spirit entities) in this world are established in physical bodies, and entangled in family, kinsmen, pleasures and objects. They undergo pains and pleasures due to the attachment of the mind here.

3. The current of mind flows towards the person or object one loves or is inclined to. One feels pleased or hurt due to one's attachments. And conversely, if the mind is detached, it is not affected at all.

4. It is thus evident that the mind feels pain or pleasure in proportion to its attachments. In other words, all pains and pleasures in this world are mostly imaginary.

5. All persons can verify from their daily behaviour that pains and pleasures are imaginary. Whenever pain or pleasure is caused due to change effected in the condition of a person or object one is attached to, one feels pain or pleasure in consequence. The fact, however, is that no change actually takes place in the physical condition or property of that person, it being confined to the person or object directly affected by the change.

6. Pains and pleasures pertaining to the physical body, are supposed to be real. But in fact pains and pleasures are felt in proportion to the flow of the current of mind to a particular part of the body. That is to say, in many cases, physical pain and pleasure depend upon how a man takes them. Suppose a man is laid up with fever or any other disease. If at that very time someone very dear to him falls seriously ill, he forgets his own illness and gives attention to and helps his dear one. It is, however, just possible that a person may not be able to do so due to his own serious illness or extreme weakness.

7. Of course, when some particular object is in view, or there is some ulterior motive, or some serious calamity or trouble is likely to be removed thereby, people generally endure troubles of ordinary nature, and do not complain about them. When, for instance, a serious calamity or grief befalls a person who is ill, he at once becomes oblivious of his own illness, and attends

to that serious calamity or grief. This shows that pains and pleasures are really imaginary, and are the results of one's attachment. When one's attachment is slackened or severed and the flow of the current of mind is thereby stopped or the attention is diverted elsewhere, the effect of pain or pleasure, however intense it may be, would not be felt at all.

8. It is also observed that with change in the direction of one's mind, one's condition is also changed forthwith. For instance, a child, while playing, falls down and begins to cry. At that very moment, his parents divert his attention to a toy or plaything. He instantly stops crying and feels delighted.

9. Similarly, when a man, in a state of anxiety, worry or grief, suddenly receives a happy news, he immediately forgets his anxiety or grief and feels happy. In other words, the current of his mind is suddenly diverted and he feels the change.

10. Every body in this world is attached to his family, kinsmen, caste-fellows and various objects. But they are all perishable and undergo change all the time. Hence, with every change in their condition, a man will feel pain or pleasure according to the intensity of his attachment.

11. A wise and thoughtful person should love Him who always remains in the same condition, so that by establishing such a contact, he may get ever increasing joy, bliss and exhilaration. One day, when he unites with Him or approaches Him, he may attain to the Fountain-head of absolute spirituality, love, bliss and happiness. By turning his attention towards Him, all pains and pleasures of the world are gradually forgotten.

12. This stage is attained on reaching the *Dhám* (Region) of the Supreme Being *Rádhásoámi Dayál*, which is beyond the entire creation, and is *Nirmal Chaitanya Desh* (purely spiritual division). As all spirit entities have originally come from there, they shall not get true and everlasting happiness until they go back to that original abode.

13. The entire creation is functioning by means of currents. The physical body is also working by means of the currents of mind and senses. Therefore, in order to modify the results of an action, it would be necessary to modify the course of that current which causes that action.

14. All in this world are carrying on their activities by means of the currents of mind and senses. As this creation is outwardly, the direction of all the currents is also outward and they cause pain and pleasure. In order, therefore, to escape from pain and pleasure, the direction of these currents has to be changed, i. e., they should be turned inward towards the Real Home, the Reservoir of happiness. As the current of spirit has emanated from that Reservoir, it is also full of bliss and joy. According as the current of spirit turns inwards and upwards, greater happiness will be experienced. One day the spirit entity will secure admittance into the Reservoir of Supreme happiness, and rest there.

15. In corroboration of the above statement, one should examine one's own condition. When the currents of mind and senses proceed towards outward activities, which are agreeable as well as disagreeable, one feels both pleasure and pain. On the other hand, when the

direction of the current of the mind and spirit is inwards and upwards, and the Holy Form or light is seen and the holy Sound is heard, great bliss and ecstasy are experienced.

16. One, who practises the *Abhyás* of changing the direction of the current in this way, can, at will, save himself, to some extent, from pain and pleasure of the world and experience internal joy. This is what is true *Parmárth*. It consists in securing gradual release from the bondage of body and world, and enjoying internal bliss.

17. All must apply themselves to this *Parmárth*. They will not attain to true and perfect salvation without it. All other activities performed in the name of *Parmárth* which are not connected with the inward current of *Surat* and *Shabd*, even though they may relate to the practices of some sort of *Mudrá* or *Pránáyám*, count as *Shubha Karams* (meritorious or good acts) only. They result in happiness for some time, but they do not lead towards the Real Home. They would not effect salvation.

18. This pure and unadulterated *Parmárth* can be learnt only from the *Sant Sat Guru* or His sincere and devoted disciples. It is, at present, practised in *Rádhásoómi Satsang*. Its secrets and the modes of practices are not mentioned in any other religion at all. The followers of all other religions are engaged in outward *Parmárthí* activities which are *Shubha Karams* (good or meritorious acts) only.

19. *Rádhásoómi* Faith gives out the secrets of the true Supreme Being, the glory of His *Dhám*, descent

of the current of spirit from that Region, and describes fully the regions evolved by the spirit in its descent. It teaches the method of reverting the *Surat* (spirit) by means of the *Surat Shabd Yoga* which has been rendered so very easy that it can be performed by all, be they young or old, males or females, and householders or recluse, without inconvenience or risk.

20. If a sincere *Parmārthī* joins *Rádhásoámi* faith and performs the *Abhyás* of *Bhajan* and *Dhyán* with love and eagerness, he will very soon experience within himself some bliss and grace. This will convince him that this practice would accomplish his task, take him to *Nij Ghar* (Original Home) one day, and make him happy for ever. It is, therefore, proper and necessary for all, that for their spiritual welfare, they should take the *Saran* (refuge) of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*, get initiated in the *Abhyás* of *Rádhásoámi* Faith, and engage in the performance of *Surat Shabd Abhyás* with heart and soul. In a short time, they would get some realization which could convince them that their salvation is being worked out. They may or may not get the *Darshan* (vision) of the Supreme Being in this life, but they will certainly have some experience of His refulgence and *Shabd*, which are the emblems of *Nij Rup* (Real Form). At the last moment, the *Sant Sat Guru* will, Himself grant His *Darshan* to His devotees and take their *Surat* (spirit) in His lap to a region of bliss and happiness.

Discourse 6

EVERYBODY HANKERS AFTER NAME, FAME AND PLEASURES OF THE WORLD. HE TRIES HIS BEST TO OBTAIN THEM AND ACHIEVES SOME SUCCESS. ALL KNOW WELL THAT THE WORLD AND ITS OBJECTS ARE PERISHABLE AND ALL ARE SUBJECT TO SUFFERINGS OF VARIOUS KINDS AND DEATH. BUT VERY FEW ARE AFRAID OF THESE FOREBODINGS. AND OUT OF THESE, STILL FEWER PEOPLE TAKE ANY STEPS FOR THEIR PROTECTION.

1. People see that others possess wealth, ability, skill, merit, authority, pleasures, etc. So they also desire to have them. They make efforts and succeed to some extent in securing them.

2. But there are very few people who entertain fear, although they observe that the world and all that pertains to it are perishable and all are subject to troubles and miseries of various kinds, and death. And among these very few, such people are rare as would be prepared to enquire about and engage in the practices prescribed in their respective religions.

3. The reason is that all are strongly attached to the pleasures of mind and senses. They are so much busy in securing them, that they get no time for anything else.

4. Whenever people learn that somebody is in great distress or some great calamity or misfortune has befallen

him, or some one has died suddenly, untimely, or under mysterious circumstances, they begin to entertain some fear. They also resolve upon taking some measures to ward off or mitigate such troubles. But after a few days, the fear wears off and nobody enquires about the measures and how to learn and perform them.

5. Of course, there are some artless and sincere people. When they observe the undesirable and perverse state of the world, they entertain real fear. They seek advice from the leaders of their religion and engage in casual and traditional activities, such as *Sumiran* of name with the tongue and imaginary *Dhyán* without ascertaining the proper centre at which these practices should be performed, and charity, alms-giving, fasting, pilgrimage, recitation of hymns, etc. But they never introspect whether any benefit accrues from such activities. In case no benefit is received while alive, they cannot gain anything after death !

6. The reason why people are so careless and negligent is that they are wholly inclined towards the world. Worldly affairs and activities absorb so much of their time and attention that they have no time left for anything else.

7. There is no doubt that calamities and bereavement are occurring everyday. They remind man of his own death ; but this too has become common. Its effect does not last more than a few minutes.

8. Whenever there is a great disaster or calamity or epidemic or famine, extreme fear and anxiety for safety are generated in the mind. These feelings remain for some

time. During this period, people perform acts of charity and alms-giving. They also remember God, to some extent. Some people make enquiries about the Supreme Being and how to find Him. While some are seized with great fear because of the perishableness of the world, and the occurrence of calamities. They make the utmost efforts for meeting with the Supreme Being or getting rid of the fear of death.

9. If anyone among the latter class of people happens to come in contact with the *Sant Sat Guru* or *Sádh Guru*, and gets initiation from Him in the mysteries and secrets of the Supreme Being *Rádhásoámí Dayál*, His *Dhám* (Region), the intervening stages on the Path and the method of proceeding thereon internally, he can advance aright. He alone can, one day, on reaching *Nij Dhám* (Original Abode), attain freedom from the round of births and deaths, and get supreme bliss.

10. Rest of the people who perform *Shubha Karams* (good and meritorious acts) such as charity, alms-giving, *Sumiran* of *Nám*, *Dhyán* and recitation of holy books, pilgrimage, fasting, etc., will, in lieu thereof, get happiness. But they shall not be free from recurrent births and deaths. Hence they shall not attain to true salvation.

11. True salvation means leaving the region of *Máyá* and attaining to everlasting bliss in the *Dhám* (Region) of the Supreme Being. The region of *Máyá* comprises of three *Loks* (worlds), including both *Pinḍ* and *Brahmáṇḍ*. The *Dhám* of the Supreme Being is beyond *Pinḍ* and *Brahmáṇḍ*, and is called *Nirmal Chaitanya Desh* (purely spiritual division) or *Sant Desh* or *Dayál Desh*. *Kál*, *Karam*, *Mana* and *Máyá* are not there. Therefore, that *Dhám* is absolutely free from pain, anguish, births and deaths.

12. The secrets and whereabouts of this Highest Region and of the Supreme Being *Rádhásoámi Dayál* are known only to *Sants*. But it is very difficult to find a *Sant*. Fortunate are those whom He grants His *Darshan*. Initiating them into secrets and the modes of practices, He makes them perform *Abhyás*, and takes them to *Param Dhám* (Highest Region).

13. Seeing that *Jívas*, at present, are helpless and in extreme distress, the Supreme Being *Rádhásoámi Dayál* very graciously incarnated as *Sant Sat Guru*. He explained in clear terms the secrets of His *Nij Dhám* (Original Abode), the Path leading thereto and the stages thereon. He rendered the internal practices so very easy that everybody whether young or old, male or female, and householder or recluse, can easily practise it without trouble or danger. After performing the *Abhyás* for a few days only, he can see that his salvation is being worked out in this very life. Experiencing the grace and protection of the Supreme Being *Rádhásoámi Dayál*, internally as well as externally, he can be assured of his salvation.

14. A true and earnest seeker can get initiation in the secrets and the mode of practices in *Rádhásoámi Satsang*. This practice alone would lead to true and perfect salvation. As regards other practices, they end somewhere in the way. The secrets of the Highest Region are not imparted in any religion except the *Rádhásoámi Faith*.

15. The seat of the spirit in the wakeful state is in the eyes. In sleep or at the time of death, the current of spirit recedes from this very place inwards and upwards. Then the body, senses and mind instantly cease to function. This establishes that the Path of *Mukti* (redemption) and

Uddhár (salvation) goes inwards from this place. Any outward activity, which is not connected internally with the current of spirit, is not helpful in the exaltation and elevation of the spirit and mind, and will simply count as *Shubha Karam* (good and meritorious act). It will not lead to the Region which is free from *Máyá*, *Mana*, *Kál* and *Karam*. Therefore, it will not result in the attainment of perfect *Uddhár* (salvation).

16. It is, therefore, proper and necessary for all who want to escape from pains and pleasures consequent upon the assumption of physical bodies and from excruciating pangs and tortures of death, to join *Rádhásoámí Satsang* and receive initiation in *Surat Shabd Yoga*, and begin practising it. By performing this *Abhyás* for a few days only, they will experience the grace and protection, vouchsafed to its practitioners. They will be assured of their true salvation. One day, they will reach the *Nij Dhám* of the true Supreme Being, and attain to everlasting bliss and happiness.

Discourse 7

**JAGAT UPDESH (UNIVERSAL TEACHINGS)
ABOUT UNDERSTANDING AND
ACTION NECESSARY FOR THE
WELFARE OF THE SOUL**

This discourse has the following seven sections :—

1. *Love, faith, fear, humility and Sewá in the Holy Feet of the Supreme Being.*
2. *Behaviour towards others.*
3. *Behaviour towards one's real self or ego.*
4. *Behaviour towards one's body and mind.*
5. *Search for the Supreme Being. Access into His Dhám and securing His Darshan.*
6. *Imperative need of the Abhyás of Surat Shabd Yoga for the welfare of soul.*
7. *Necessary instructions.*

Section I

**LOVE, FAITH, FEAR, HUMILITY AND SEWA IN
THE HOLY FEET OF THE SUPREME BEING**

1. All persons whether literate or illiterate, would, on observing the terrestrial and celestial creation, be convinced that there is a Creator who is omnipotent and omniscient, and that the creation has a beginning, while He Himself has no beginning. As through His currents or rays, He is everywhere, it follows that He is also present within everybody. Again, because man is superior to all in the entire creation, and other creatures are inferior and subordinate to him, the glory and refulgence of the Supreme Creator must be manifest in man in the highest form.

2. It is obligatory on all to engender love and affection for the Supreme Being, with faith and belief in His Holy Feet. We know that we cannot, by ourselves, accomplish anything as we wish, whether it be for providing for our happiness, or for warding off a calamity. Hence we must entertain fear for the Supreme Being. If we do so, we would not act against His *Mauj* (Will and Pleasure) or become liable to be punished for disobedience or do anything that He does not approve of. As He is the Most High, the Lord of all, Well-wisher of all and the Supreme Providence, we all must humble ourselves at His Holy Feet and also serve Him as best as we can.

3. People naturally wish to see, show humility to and serve kings, princes and those who possess riches, authority, learning, skill and beauty. Then how very desirable and necessary it is for them to show humility and perform *Sewá* (service) to the Supreme Being who is the Creator and Nourisher of all.

4. Reading about, and listening with attention, love and fervour to the glory, majesty and omnipotence of the Supreme Being are signs of love and faith. The yearning for His *Darshan* should go on increasing day by day. The person who sings His praises should be dear.

5. Believing the Supreme Being to be All-powerful and Almighty, one truly humbles at His Holy Feet and prays internally off and on for His *Darshan*. One's heart overflows with the desire for performing His *Sewá*. In as much as the Supreme Being does not stand in need of anything, one gives food and clothing to the needy according to one's capacity. One enthusiastically

serves His lovers and devotees. All this indicates that one is humble and anxious to serve Him.

6. The desire for the *darshan* of the Supreme Being should be attended by the desire to learn His secrets, whereabouts and the method of approaching Him. These secrets are with *Sants*. They are, at present, easily available in *Rádhásoámi Satsang*.

7. Another indication of love, faith and fervour is that one applies oneself diligently, enthusiastically and fervently to internal *Abhyás*, and also gets some bliss in it.

8. The glory and eminence of *Sant Sat Guru* is very great. He is the *Nij Putra* and *Musáhib* (Special Son and Companion) of the Supreme Being *Rádhásoámi Dayál* ; nay He is Supreme Being Himself. Whosoever, by good luck, gets His *Darshan* and *Satsang*, engenders love for Him and performs His *Sewá* (service), does so for the Supreme Being Himself. In consequence, his love and devotion will be enhanced day by day. So much so, that the love for the Supreme Being will get priority and precedence over every other attachment.

Section 2

BEHAVIOUR TOWARDS OTHERS

9. All men have been created by the same Creator. Their body, mind and senses are made of the same substance. Their spirits are particles of the same Supreme Being. Ordinarily, their nature and habits are similar. Hence, what causes pain or pleasure to one or more persons, would produce similar effect on all of them. It is, therefore, proper for all not to do to others what is not to their own liking and what they would not accept gladly.

10. The idea is that one should not unnecessarily cause annoyance to anybody by unpleasant and harsh words nor should one injure or pain anybody by one's deeds. One should not, in one's own interest, deprive anybody of his land, money and property without just cause. All men are mentally alike. Hence if a particular action is repugnant to oneself, it would be equally repugnant to others as well.

11. He, who wants to secure the pleasure of the Supreme Being, and to please His creatures, should not indulge in an activity which may cause pain and annoyance to anybody. On the contrary, he should engage in such activities as may cause pleasure to all. In case he is not able to do so, he should not at least cause pain and anguish to others by his selfish acts.

12. What has been stated above refers to individual acts and behaviour. As regards those affecting a class, group, caste or country, they are judged with reference to common weal. Individual loss or gain cannot be taken into consideration.

13. It is particularly desirable for a *Parmásthí* that all his acts should be marked by kindness and affection. As far as possible, he should not allow his fancies and desires to dominate his actions.

Section 3

BEHAVIOUR TOWARDS ONE'S REAL SELF OR EGO

14. The real self or ego of a person is his spirit entity. Its seat is at the top of *Pind*, beyond the three kinds of his bodies, viz., *Sthúl* (gross), *Suksh̄m* (subtle) and *Káran* (causal), and beyond his three *Awasthás* (conditions

or states). This spirit entity is a particle of the Supreme Being. It is *Sat* (true and abiding), *Chit* (*Chaitanya* and spiritual) and *Ānand* (bliss). As a matter of fact, it is always *Nirlep* (undefiled, uncontaminated) and *Nirbandh* (unfettered or free). But because of its association with mind, senses, bodies, objects, etc., it has come to acquire outward and downward tendencies. This is why it undergoes pain and pleasure.

15. He who learns the secrets and whereabouts of the Supreme Being *Rádhásoámi Dayál* and His *Nij Dhám*, gets initiated in the practices of *Sants*, and raises his *Surat* (spirit) towards the real home, will be released from the bondages of bodies. His spirit which is, at present, flowing downwards, will be turned up, towards higher regions. Proceeding gradually, he will, one day, rest in the *Nij Dhám*. He will get absolute freedom from the bondages of bodies, pain and pleasure, and births and deaths. In case a person does not act thus and his mind and spirit remain inclined towards, and entangled in, the world and its objects, his *Surat* will always be in bondages, in higher or lower forms of existence, and undergo pain and pleasure, and births and deaths. Not to save oneself from the bondages of bodies and pain and pleasure constitutes the greatest cruelty to oneself, and spiritual suicide. If one remains engrossed in earning money and securing pleasures of the world, always pining for these things, oblivious of the Supreme Being and His Real Abode, one would, in consequence, be born again and again, and would suffer pains and pleasures. It would be a great sin against one's own spirit entity, inasmuch as, instead of going upward towards its Abode, it would remain entangled in the region of *Máyá* and subjected to pain and pleasure of physical bodies.

Section 4

BEHAVIOUR TOWARDS ONE'S BODY AND MIND

16. Individual ego refers to the mind which, due to its attachment with family, kinsmen, pleasures, objects, wealth, property, etc., suffers pain and pleasure consequent upon loss or gain caused to them.

17. Pains and pleasures are of two kinds. The first is real, which pertains to one's own body and property. The second is imaginary. It pertains to others, and is felt on account of attachment with them.

18. As a matter of fact, both kinds of pains and pleasures are caused by the diversion of attention. When, for example, the current of one's mind is directed with longing and love towards a person or object, an attachment is created. Any change in the condition of the latter affects the former.

19. If, on the other hand, the same current is withdrawn from that person or object, due to some grievance or disgust, any change in the condition of the latter would not affect the former. This shows clearly that pain and pleasure are caused by the flow of the current of mind. This is called attachment, and is simply imaginary. In other words, if there is love and attachment for a person or object, a change therein would produce some effect ; but if there is no such love or attachment, no effect would be produced at all.

20. Thus a person is subjected to pains and pleasures, in proportion to the intensity of his attachment with the people and objects of the world. According to the withdrawal and recession inward and upward towards higher regions, of a man's mind and his detachment and indifference to other persons and objects, he would

realize internal bliss. The pains and pleasures of the world would affect him very little or not at all.

21. Worldly pains and pleasures are not very deep rooted. They are felt only when one is seated at the plane of eyes. The moment one withdraws a little they cease to produce any effect. Nay, one totally forgets the person or object on whose account pain or pleasure was felt. Similarly, if a man is disgusted with somebody, pain and pleasure, caused to the latter, does not affect him at all. Sants, therefore, say that pains and pleasures of this world are illusory, caused by a man's defective understanding. When truth dawns on him, they automatically disappear.

22. A *Parmārthī* should not, as far as possible, be attached to any person or object very much. He should clearly understand that, as a result of his attachment, he will have to undergo pain and pleasure. When in trouble, he should help the person in need as much as he can. He should however detach his mind from that quarter and attach it to the Holy Feet, so that he may not be affected very much. He should rely and depend upon the *Mauj* of the Supreme Being, and rest assured that whatever comes to pass by *Mauj*, would be proper and right, and not without some good.

23. All persons should, as far as possible, try to keep themselves detached, because bondages cause pains and pleasures which, in their turn, affect *Parmārthī* activities. They render worldly joys and pleasures sour and tasteless, and as regards *Parmārth*, they keep the mind disturbed and dirty.

24. One who is careless in this matter and does not exercise proper control over one's mind, but attaches oneself to all and sundry, suffers extraneous jolts of pain and pleasure and unnecessarily invites trouble.

Section 5

SEARCH FOR THE SUPREME BEING. ACCESS INTO
HIS DHAM AND SECURING HIS DARSHAN.

25. A man, who observes celestial and terrestrial creations, is sure to be convinced that there is a true Supreme Being and Creator and that He is the highest of all, omnipotent, supreme bliss and supremely spiritual. Therefore, all should have the desire to find Him.

26. People try with avidity, and are pleased, to see kings and princes, rich and monied persons, and even petty officials. They also spend money for this purpose. How very essential it is therefore for every one to try and find ways and means for meeting the Supreme Being !

27. The secrets and whereabouts of the Supreme Being can be learnt from *Sants* or their loving devotees only. Hence, all must look for *Sants* or their *Satsang* and receive initiation in the mysteries of the Path and the method of proceeding thereon. This would enable them to perform internal practices and gradually to proceed inwards.

28. The method, as taught by *Sants*, consists in applying the *Surat* (spirit) to *Shabd* which resounds within everyone, raising it towards higher regions, and by performing *Dhyán* of the Holy Form, concentrating and elevating the mind and spirit from one region to another and so on.

29. There is no *Guru* like *Shabd*. No one can show the Path and shed light, as does *Shabd*.

30. He, who does not want to remain in *Mrityu Lok* (world of the mortals), and is fed up with pains and pleasures consequent on the assumption of physical bodies again and again, and aspires for the supreme bliss and

joy of the *Darshan* of the Supreme Being in His *Dhám* (Region), should, at his earliest, come in contact with *Sant Sat Guru* or His *Satsang*, receive initiation, and commence the practices for proceeding on the Path. This would enable him to reach the Highest Region and attain supreme bliss one day.

31. On the other hand, if he does not follow this instruction, his wanderings in *Chaurásí*, i. e., recurrence of births and deaths shall never come to a stop.

Section 6

IMPERATIVE NEED OF THE ABHYAS OF SURAT SHABD YOGA FOR THE WELFARE OF SOUL

32. The seat of the spirit, in *Jágrit Awasthá* (wakeful state), is in the eyes. It is from here that the functions of the body and the world are carried on. Pains, pleasures, anxieties and worries are all felt here.

33. On the withdrawal inwards of the current of spirit from the plane of eyes, all consciousness of the body and the world is lost. Such a condition supervenes in sleep, under chloroform, in swoon, when the pupils are turned upwards in a serious illness and at the time of death.

34. It is obvious from the above that the current of spirit recedes first from the plane of eyes, and thereafter from the whole of the body. At the time of death also the spirit recedes from the plane of eyes, and rises upwards a little. Thereafter it leaves the body, and this phenomenon is known as death.

35. It is observed that at the time of birth, the spirit current descends from the brain to the *Pinḍ*, particularly at the plane of eyes. Similarly at the time of death it recedes from the whole body, particularly from the plane of eyes.

It is, therefore, incumbent upon everyone to open up and traverse this Path, as much as possible. Otherwise at the time of death, he would suffer great agony and affliction at the hands of *Jam Doots* (messengers of death).

36. When a person dies, his face, howsoever handsome it might have been, is disfigured within a few minutes. This indicates that, at the time of leaving the body, he had to suffer great agony and blows.

37. On the contrary, the face, appearance and features of a person, who joins *Rádhásoámi* Faith and performs some *Abhyás*, becomes, after death, very charming, cheerful and bright. It appears as if he is still alive and replete with joy.

38. The reason is that the latter performed the *Abhyás* (practices) of elevating his spirit, from the plane of eyes to higher regions, towards *Nij Ghar* (Original Abode), as ordained by *Sat Purush Rádhásoámi Dayál* and *Sants*. As he progressed within, he heard celestial sounds and saw light and refulgence. He became happy, and made greater endeavours to advance farther on. At the time of death, when complete withdrawal and abstraction of the mind and spirit took place, *Shabd* began to resound with great force, and light became visible in a concentrated mass. This filled him with great joy, the impress of which was left on his face and features after death.

39. *Surat* has descended from the *Dhám* (Region) of the true Supreme Being along the current of *Shabd* or *Chaitanya* (spirit). It is stationed in *Pinđ* in the region of eyes, from where it has spread to every part and limb of the body through *Chakras* (ganglions) and nerves. *Rádhásoámi* Faith lays down that it (spirit) should revert and proceed towards its Original Abode by hearing the

sounds and seeing the lights of higher regions. This would clear the way somewhat, before death. The soul would be attached to the spiritual sounds and forms. At the last moment the spirit entity would recognize the sound and form, proceed with avidity towards them, and attain to supreme bliss.

40. Those who do not follow the teachings of *Sants* and dissipate their life in the affairs and pleasures of the world, incline again and again towards *Pind*. But *Kál* pulls their *Surat* upwards. In this tug of war, they suffer violent jolts and jerks. According to their *Karams* and desires, they undergo great tortures at the hands of *Jam*. This is why their faces and features are spoiled and become dreadful.

41. It is, therefore, necessary for all to begin to proceed on the path on which *Kál* will take them at the time of death. They should, while alive, see the spectacles of Nature with their own eyes. They should get some knowledge of their own real form as well as that of the Supreme Being. Both are *Chaitanya* and *Shabd*. At the last moment, the *Nij Rup* will appear in great refulgence and glory and attract the *Surat* (spirit) towards it. The *Surat* will recognize this Form and feel pleasure and happiness. In great eagerness it would hold fast to the Holy Feet of the Supreme Being, and proceed towards higher regions, happily leaving *Pind* (physical body).

42. The practice of exaltation and elevation of *Surat*, taught in the *Rádhásoámí* Faith, is called *Surat Shabd Yoga*. The *Surat* is raised to higher regions by listening to sounds, and taken to the Highest Region, the abode of the Supreme Being, from where *Shabd* manifested in the beginning. It then attains to the state of supreme bliss. There is no other way, for approaching Supreme Being.

43. Those, who perform this *Abhyás*, will be happy in life, at the time of death and thereafter. Those who do not apply themselves to the performance of this *Abhyás*, will be unhappy in life, at the time of death and thereafter. The cycle of their births and deaths will never come to an end.

Section 7

NECESSARY INSTRUCTIONS

44. All are hereby warned that they should, for the welfare of their soul, perform some internal *Abhyás* of elevating their mind and spirit by listening to *Shabd*. They must perform *Abhyás* of the *Rádhásoámi* Faith, viz., *Dhyán* and *Bhajan* at least twice daily for an hour at a time, if they cannot spare more time.

45. This *Abhyás* is not at all difficult. It is so easy that even a boy of ten, a young man, and an old man of eighty, can perform it without any inconvenience, while sitting or lying down.

46. The rules of conduct are :—(1) Abstinence from meat, drink and other intoxicants. (2) Not to cause pain to anybody or to deprive him of his dues, in one's own interest. (3) To take a few morsels less than the appetite. (4) To engender sincere love and faith in the Holy Feet of the *Sant Sat Guru* and the Supreme Being *Rádhásoámi Dayál*, and true enthusiasm, yearning and desire for His *Darshan*. (5) Not to give rise to unnecessary desires for worldly advancement, such as, wealth, family, progeny, status, authority, name and fame. (6) To keep the company of the worldly and monied people only to the extent it is necessary and as far as possible not to devote much time to them. (7) In *Parmárthi* matters not to mind the calumny or

applause of the worldly people who are utterly ignorant of *Parmáarth*. (8) Not to hesitate in applying body, mind and wealth to true *Parmáarth*. Before doing so, the devotee should satisfy himself by attending *Satsang* and performing *Abhyás* for some time, that his *Parmáarth* is true and flourishing under the benign grace of the true Supreme Being and *Sant Sat Guru*.

47. These teachings are imparted by the *Sant Sat Guru* in His grace and mercy for the welfare of the humanity. He does not need honour, worship, homage, money or service. The service with body and money, prevalent to some extent, is meant to enhance the devotee's love and devotion. But care is taken that everybody renders service according to his enthusiasm and capacity. No pressure or inducement of any kind is applied, nor are any orders issued in this behalf.

48. It should carefully be noted that the human body is a model and replica of the entire creation. Whatever is in the macrocosm is present inside on a small scale. The throne of the Supreme Father *Rádhásoámi Dayál* is also within us, so also is the Path leading to Him. Even the regions of *Brahm*, *Parmeshwar*, *Parmátmá*, *Khudá* and God are represented in the human body. *Sant Sat Guru* shows how to peep in and proceed within. As regards the spectacles of *Máyá* and Nature etc., they will be seen by the *Surat* as it traverses the Path. Gradually passing through all the regions, it will ultimately reach the august presence of its true parent, the Supreme Being *Rádhásoámi Dayál*, and attain to supreme bliss.

49. It is now for the *Jívas* to accept these teachings or not. They should, however, remember that if they do

not, in their life time, translate and elevate their spirit, from the region of eyes, inward towards the higher regions, they will, at the time of death, suffer terrible tortures at the hands of *Kál Purush* and *Jam Doots* (messengers of death.). They will continue to undergo pains and pleasures of recurrent births and deaths. They will wander about in higher and lower regions and forms of existence in accordance with their desires and *Karams*.

50. Those, who accept the words of *Sants* and commence the *Abhyás* of the *Surat Shabd Yoga*, will enhance their *Parmárthí* (spiritual) *Bhág*. They will receive palpable help in this world, at the time of death and thereafter. Until they reach the Highest Region, they will be located in regions of happiness. Taking birth twice or thrice in better environments, they will complete their task.

51. Those, who do not perform *Abhyás* as ordained in the *Rádhásoámi* Faith, will retard their spiritual progress, and wander about in lower or higher forms in the regions of *Máyá*. They will never be saved from recurrent births and deaths, and pains and pleasures. They will be subjected to this pain, anguish and misfortune due to their own negligence and indifference. The *Sant Sat Guru* openly warns and cautions all, but if they do not care to listen, He cannot help them.

Discourse 8

OTHER RELIGIONS ^{HAVE} LAID STRESS ON OUTWARD ACTIVITIES SUCH AS KARAM AND DHARAM (RITUALS AND OBSERVANCES) FOR THE SALVATION OF SOUL. BUT SANTS HAVE GIVEN PRIORITY TO LOVE AND SHABD ABHYÁS ONLY. THIS CAN ACCOMPLISH EVERYTHING FULLY AND CORRECTLY.

1. All extant religions of the world have, for *Mukti* (redemption) and *Uddhár* (salvation), prescribed mostly outward activities. But these activities are not at all related to the current of spirit, which is located in the eyes in the wakeful condition.

2. Such activities, of whatever nature they may be, would count only as *Shubha Karams*. Attainment of *Mukti*, i. e., the loosening and cutting asunder of bondages, cannot be achieved by them.

3. Other religions speak very little of what constitutes *Mukti*. They do not say where one has to reach, what path one has to take, and what method one has to follow, for the attainment of *Mukti*. According to them *Mukti* is the result of outward activities only.

4. *Rádhásoámi Dayál* has graciously given out all secrets in very clear terms. He has stated that the stage of *Mukti* lies within the human microcosm. For attaining it one has to traverse and elevate one's spirit within oneself. As regards the *Dhám* of the Supreme Being, it is far beyond the region of *Mukti*. Unless the *Jíva* returns to his Real

Home whence he has come in the beginning, he would not attain to real happiness. There is no mention of this Region in any religion. This has been revealed only in the present time by the Supreme Being *Rádhásoámi Dayál*. There is also no mention of the method of traversing the Path as given out by *Rádhásoámi Dayál*, in any other religion. This is why external activities are prevalent in all the extant religions of the world. The internal secrets have been mentioned in them either very slightly or not at all.

5. The *Siddhánt Pads* (goals) of all the religions fall within the region of *Máyá*, i. e., the second and third grand divisions of creation, according to *Sants*. Hence, they cannot confer true and perfect salvation.

6. The *Siddhánt Pad* of *Sants* is beyond the region of *Máyá* in the first grand division of creation. As that Region is free from *Máyá* and *Kál*, it is also free from pain, anguish, birth and death. On reaching there, the *Surat* attains to true and perfect bliss for all time.

7. The Path leading to that Region lies within the human microcosm and starts from the plane of eyes. The *Surat* will revert along the current by which it has descended.

8. That current is the current of *Chaitanya*, i. e., spirit, and *Shabd*. *Chaitanya* or life manifests as *Shabd* (Sound). There is nothing like *Shabd* that can show the path and shed light in darkness. Therefore, one who proceeds by hearing the resonance of *Shabd*, will ride the current of *Shabd* or *Chaitanya* and revert to *Nij Ghar* (Real Home). In no other way can this Path be traversed.

9. All religions praise *Shabd*. They declare it to be the beginning and the creator of the entire cosmos. But

none of them has clearly given out the secrets of the various stages, their *Shabds* and the method of *Abhyás* (practices). This is the reason why *Shabd* practice is not prevalent in any religion.

10. Whatever internal *Abhyás* there is in any religion, pertains to the currents which rise and terminate within the regions of *Máyá*, for example, the currents of *Prán*, light, etc., as also that current of *Shabd* which rises in the region of *Kál*.

11. Nobody, by performing the *Abhyás* (practices) of these currents, can cross over the regions of *Máyá*, and attain to perfect salvation. Besides, the practices are so difficult and dangerous that everybody cannot perform them successfully. So far as householders are concerned, they cannot perform them at all, because of the austerity of abstinence and restraint involved in them.

12. *Shabd Abhyás* can be performed with great ease, without the necessity of restraining *Prán* (breath). Anybody, householder or recluse, male or female, young or old, can perform this *Abhyás* with convenience and ease. The only requisite is that there must be some love for the Supreme Being *Rádhásoámi Dayál* and desire for His *Darshan*.

13. No undertaking of the world can be accomplished without eagerness or love for it. Likewise, the *Parmárthí* endeavours cannot succeed if true love and desire are wanting. Unless one applies oneself to this work with love, the Path cannot be traversed.

14. Love should be generated for the Holy Feet of the Supreme Being *Rádhásoámi Dayál* ; and there must be yearning for His *Darshan*.

15. Unless one has desire to see a person, one would not be attracted to him, and there would be no meeting.

16. The *Dhám* (abode) of the Supreme Being is the highest of all. The mind and spirit are located in the *Pind*. Hence, unless a strong desire for getting access to the higher region is created within a person, he cannot move from the region of *Pind*. The method of proceeding to the Highest Region must also be known, and this is the *Abhyás* of *Surat Shabd Yoga*.

17. As the mind and spirit perform *Abhyás* with love, the Path will be traversed, some bliss and joy will be experienced and eagerness will be enhanced. In this way, love and application to *Abhyás* will gradually proceed and become purer and purer.

18. Such an *Abhyási* and loving devotee will, one day, rest in the Highest Region and will become happy for ever, by the grace of the *Sat Guru*.

19. By performing the practices prescribed by *Sants*, a *Parmárthí* will off and on know how far he has progressed in his love and *Abhyás*. By the grace of *Rádhásoámí Dayál*, his Path will be traversed and he will rest in the Highest Region.

20. Besides *Surat Shabd Yoga*, which leads from the region of eyes, there is no other way of proceeding towards the Real Home. Hence, all outward *Parmárthí* activities, not related to the translation and elevation of the current of spirit from the plane of eyes, would count only as *Shubha Karams*. The method of attaining true *Mukti* and *Uddhár* is altogether different, and these external activities cannot contribute to it.

21. The above can be corroborated from observing the withdrawal of the spirit current and the pupils of the eyes at the time of death. At that time, the current of spirit is withdrawn inwards and upwards. If a man has not performed the *Abhyás* of proceeding inwards, his spirit entity would again and again incline towards the world and the body according to the nature and desires of the departing soul. But *Kál* would forcefully pull the spirit upwards. In this tug of war, the departing soul would endure very severe pain and torments, as would be evident from his face after death.

22. It must be carefully noted that unless one performs the *Abhyás* (practice) of proceeding homeward, as taught in the *Rádhásoámi* Faith, one would not escape from the excruciating pain and suffering of death and thereafter. This *Abhyás* is at present taught in *Rádhásoámi* Faith only, and a true *Parmárthí* can learn it from there.

Discourse 9

WITHOUT THE CO-OPERATION OF MIND, *PARMÁRTHI* ENDEAVOURS ARE NOT POSSIBLE IN THIS BODY AND WORLD. THE MIND CAN BE CONTROLLED UNDER THESE FOUR CONDITIONS, *VIZ.*, (1) FEAR, (2) GREED, (3) LOVE AND (4) SHAME. THIS IS ALSO POSSIBLE IN THE COMPANY OF THE SAT GURU, PROVIDED ONE IS SINCERE, OR BY ACCEPTING THE SARAN, WITH EARNESTNESS AND SINCERITY, OF THE PERFECT GURU AND THE SUPREME BEING *RÁDHĀSŌAMĪ DAYÁL*. ONE, WHO IS AROUSED, OF ONE'S OWN ACCORD, BY OBSERVING THE AFFAIRS OF THE WORLD, IS AN *UTTAM ADHIKÁRĪ* (MOST DESERVING) OF *P.A.R.M.Á.R.T.H.*

1. Both the body and the world are perishable. Very few things are accomplished according to a man's desire. Pleasures and pains of this place are also paltry and short-lived. A man may accumulate as much as he likes, but nothing would accompany him. Everything would be left behind.

2. A thoughtful person, on observing such a state of the world, would certainly inquire about its Creator and where His abode is, and whether there is any place of everlasting happiness ; if so, where that place is and how it can be attained.

3. Such a seeker will not be satisfied with anything but the *Báni* and *Bachans* of *Sants*. It is in the *Satsang* of

Sants that he would learn the secrets of the Supreme Being, of the *Nij Ghar* (Original Abode), of the Path leading thereto and of the method of traversing the same within his own body.

4. Such a seeker, on joining the *Satsang* of the Supreme Being *Rádhásoámi Dayál*, will come to know of the reality and value of both, *Swáarth* as well as *Parmáarth*. He will also come to know that there is absolutely no other method than the *Surat Shabd Yoga* for traversing the Path and reaching the *Dhám* (Region) of the Supreme Being. He will realize that the *Dayá* (grace and mercy) of the Supreme Being *Rádhásoámi Dayál* is always with this *Abhyás*, and the *Abhyási* (practitioner) is protected in every way by His *Dayá*.

5. Fortunate are those who, with a sincere desire for the welfare of their soul, have joined *Rádhásoámi Satsang*, are engaged in its *Abhyás*, are recipients of some internal bliss and joy and are daily increasing their love for and faith in the Holy Feet of *Rádhásoámi Dayál* and *Sant Sat Guru*.

6. Such *Parmárthis* are called *Uttam Adhikáris* (possessing fitness of the highest order). On observing adversity, calamity and distress in the world and its perishable nature, they, of their own accord, generate right thought, feelings of renunciation from the world, and love for the Holy Feet of the Supreme Being. They are easily attracted to the *Satsang* of *Sant Sat Guru*. They alone are able to act up to His *Bachans* cheerfully and zealously. They also achieve some success in their endeavours.

7. The second category of *Jívas* are those who have some desire for *Parmáarth* (spiritual welfare). They join the *Satsang* of *Sants* by *Mauj*, listen to and understand His

discourses and solicit the help and favour of *Sants* and loving devotees. They correct and purify their mind and senses according to the instructions of *Sants* and apply themselves to the performance of the *Abhyās* of *Surat Shabd Yoga*. They daily increase their love and faith, strive hard for progress in *Parmārth* and detach themselves gradually from the world and its objects. The *Sant Sat Guru* showers His Grace on these *Jīvas* also, and helps them in gradually accomplishing their task.

8. By associating with the *Sant Sat Guru* and loving devotees, and by observing their conduct and behaviour, these *Jīvas* succeed, to some extent, in gaining control over their mind and begin to act like them. No difficulty or inconvenience is thus experienced in effecting transformation in their nature and conduct. On the other hand, they cheerfully and willingly try to act as *Sants* do. If by good luck they associate with *Sants* for some time, their condition is likely to be appreciably transformed.

9. *Jīvas* of the third category join the *Satsang* of *Sants* with some ulterior object or under some pressure. They engage in devotional activities out of fear, greed, attachment or in rivalry with others.

10. Although their fear, greed or love is worldly with some worldly end in view, yet on attending *Satsang* for some time, associating with devotees and engaging in *Sewā* along with them, they attract grace, and turn *Parmārthis*. *Parmārthī* fear and love, and desire for *Parmārth* (spiritual welfare) are engendered in their hearts. Thus they too begin to act sincerely as true *Parmārthis* and develop faith and regard for *Parmārth*.

11. But the people of this category find it difficult to make headway in their *Parmārth*. Because, for a

considerable time, in the beginning, their activities are tinged with *Swáarth* (worldly ends). By listening, however, to discourses, and receiving the help of loving devotees and the grace of the *Sant Sat Guru*, the real meaning dawns on them. Then their worldly inclinations and tendencies are transformed into *Parmárthí* ones. From that time onwards, their activities are considered to be pure *Parmárthí*, and in consequence, pure and unalloyed love for the Holy Feet of the Supreme Being *Rádhásoámi Dayál* is generated in their heart. As they go on getting recognition of true *Parmárth* and of the *Sant Sat Guru* and the Supreme Being *Rádhásoámi Dayál*, their love and faith go on increasing. Their *Saran* is strengthened, so that they easily attain true salvation.

12. Now with regard to fear, greed, love and rivalry, referred to above, these factors make one work enthusiastically in all matters whether *Swáarth* or *Parmárth*. In their absence people do not take to the straight Path of *Parmárth* and the easy method of *Surat Shabd Yoga*.

13. On attending *Satsang* and performing internal *Abhyás* for some time, true fear of *Chaurási*, torments of hells, and the pangs of births and deaths, are engendered in the mind. On hearing of the glory and majesty of the Supreme Being *Rádhásoámi Dayál* and His *Dhám* and *Shabd*, true desire for obtaining His *Darshan* and the bliss of *Abhyás* is engendered in the mind and love for *Sant Sat Guru* and His devotees is enhanced. On observing the internal and external condition of loving devotees a sincere desire for emulating them is created in the mind. The mind is thus corrected day by day and the *Jíva* becomes fit to receive the grace and mercy of the *Sant Sat Guru*.

14. All persons of all categories have to take *Saran* (protection). Their task cannot be accomplished without

coming under the protection of the Supreme Being Omniscient *Rádhásoámi Dayál* and *Sant Sat Guru*.

15. An *Adhikári* of the first category, will be able to engender love for and faith in the *Sat Guru* and *Sat Purush Rádhásoámi Dayál* from the very start. Simultaneously his *Saran* will also be strengthened.

16. Those belonging to the second category, will recognize the *Sant Sat Guru* and be impressed with the glory and majesty of the Supreme Being *Sat Purush Rádhásoámi Dayál*, on attending *Satsang* for some time. They will then adopt *Saran* and engender love and faith gradually.

17. All others stand in great need of *Saran*, for they cannot effect proper purification and correction of their mind quickly. Because of their incapacity and weakness on the one hand, and the onslaughts of *Mana* and *Máyá* on the other, it is imperative for all that, for their safety, they should come under the protection of the Omniscient Being and cling to Him. But for adopting *Saran* too, one is required to attend *Satsang* and perform *Abhyás* for some time. One must also realize the grace and protection of the Supreme Being and *Sant Sat Guru Dayál*, so that one may have sincere faith and *Saran*.

18. *Saran* can deliver all. But they should not leave everything to *Dayá* (grace), and forsake *Parmárthí* endeavours. On the other hand, everyone must attend *Satsang* and perform internal *Abhyás* as much as he can. He should try to control his mind and senses as much as he can. He should have worldly pleasures and objects only to the extent it is necessary and proper. Then *Dayá* will dawn on him and accomplish his task and release him from the shackles of *Kál*, *Karam*, *Mana* and *Máyá*.

Discourse 10

EVERYONE MUST TAKE CARE OF HIS *CHIT* (ATTENTION) AND APPLY IT TO RIGHT DIRECTION AFTER DUE DELIBERATION AND CIRCUMSPECTION. THIS WOULD PREVENT SUFFERINGS AND BONDAGES. PRINCIPALLY, ATTENTION SHOULD BE DIRECTED IN THE HOLY FEET OF THE SUPREME BEING, WHO IS THE CONSTANT COMPANION OF THE *jīva*. AS REGARDS OTHER PERSONS AND OBJECTS, ATTENTION SHOULD BE PAID TO THEM ONLY SUPERFICIALLY, BECAUSE THEIR CONNECTION IS WITH THE BODY AND FOR SELFISH ENDS. IT CANNOT LAST FOR EVER.

1. *Chit* (attention) is the leader of the *Surat* (spirit), and takes it along, wherever it goes.

2. A man's attention is bound to the object of his love. He is affected by the change in the condition of the beloved.

3. Attachments are of two kinds. One is temporary, lasting till an object is accomplished. The other continues for the whole life.

4. In the case of the former, one has recourse to them, when necessary. Thereafter they are discarded. The attachments that go with the body, affect the day to day activities and behaviour, the whole of a man's life.

5. One can be released from the former easily as they are flimsy. But the latter are weighty and strong. It is difficult to be released from them.

6. All worldly attachments give pain and pleasure according to their nature. He, who wants to be freed from them, should apply his attention to the Holy Feet of the Supreme Being *Rádhásoámi Dayál*, Who is unchanging. He should get initiated in the secrets of the Path and the method of traversing it, in the *Satsang* of *Sant Sat Guru Rádhásoámi*, and begin proceeding towards His *Dhám* (Region). He will become free from bondages and anxieties, and, one day, attain to supreme bliss.

7. One should attach oneself to the world, its objects and its pleasures to the extent it is necessary. The greater the attachment the greater will be the suffering and entanglement.

8. One's bondages and ties with the world will be loosened and become ineffective according as one is attached to the Holy Feet of the Supreme Being *Rádhásoámi Dayál*. As one progresses in *Abhyás* for obtaining *Darshan* and gaining access into *Nij Dhám*, one will get internal bliss and joy. One's enthusiasm and eagerness will be enhanced.

9. As one's yearning increases, one's love for and faith in the Holy Feet will be enhanced. One's attention will be withdrawn from the world and its objects. One's bondages will be loosened.

10. Gradually, one will obtain the most intense bliss of the Holy Feet one day. One's *Surat* will be firmly attached to the Holy Feet. All other bondages of the world will be loosened or removed.

11. The application of attention to the world, its objects and the worldly people, produces tribulation and suffering. But if it be applied to the Holy Feet of the

Supreme Being, it would remove painful connections gradually, and bring about supreme bliss.

12. He, who takes proper care of his attention, and applies it to the worldly affairs only to the extent it is necessary, but attaches it mainly to the Holy Feet of the Supreme Being, will not be much attached to the world. He will not be very much affected by pains and pleasures. The bliss of the Holy Feet will go on increasing daily, so that he is freed from all bondages one day and rests in the Highest Region.

13. In their dealings and behaviour in this world, all persons attach themselves to some particular quarters only. They have superficial connection with the rest. In the same manner, if *Parmārthis* so wish and appreciate its advantages, they should have only superficial dealings with the world. They should have real and intense love for the Holy Feet of the Supreme Being. This is called *gurumukhtá*, i. e., giving priority to the *Guru*.

14. He, who possesses the wealth of *gurumukhtá*, is really the most fortunate and the noblest of all. He is dear to the Supreme Being. Many can attain salvation through him.

15. It is observed that people are ready to show love and render service to kings, princes and the monied people without any ulterior motives. When an opportunity offers itself they give expression to their love. They are very pleased after rendering service.

16. It should now be considered how very necessary it is to love and serve the Supreme Being *Rádhásoámi Dayál* and the *Sant Sat Guru* who is His Beloved Son and Companion.

17. This love can confer true welfare, viz., salvation, on the *Jiva*. The moment a *Jiva* begins to direct his attention to the Holy Feet, he begins to realize bliss and joy within himself.

18. Love for the rulers and nobles of the world may, at the most, help one achieve some worldly purpose or object. But it can never confer even a particle of *Parmārthī* benefit. Nay, it would retard *Parmārthī* progress.

19. Everybody can judge for himself wherein lies his temporal and spiritual good. He can also very well understand where and to what extent he should attach himself with sincerity.

20. Therefore, religious minded people are hereby exhorted that they should do their utmost to engender intense love for the Holy Feet of the Supreme Being *Rādhāsoāmī Dayāl* and *Sant Sat Guru*, so that they may attain to real spiritual good or the salvation of their soul. What is intended by 'intense love' is that the love for the Holy Feet of the Supreme Being and *Sant Sat Guru* should exceed all other worldly affections. This would confer the status of a *gurumukh*.

21. A follower of *Rādhāsoāmī* Faith is not required to renounce household and avocation. A worldly man is deeply attached to his wife, children, wealth, property, etc. He also has intercourse with his near and distant relations, caste-fellows and others. But the latter do not interfere with his activities in relation to the former. Similarly, a *Parmārthī* having acquired full understanding by attending *Satsang*, may engender intense love for the Holy Feet of the Supreme Being *Rādhāsoāmī Dayāl* and *Sant Sat Guru*, and have ordinary love for the rest, according to their position,

without allowing the latter to cause set-back in his *Parmārth*. By carefully conducting himself, he can successfully discharge his obligations both pertaining to his household and *Bhakti* (devotion).

22. There are those who are ignorant and negligent. They do not know the eminence and importance of the Supreme Being *Sat Purush Rādhāsoāmī Dayāl* and His *Satsang*. They do not consider this world to be a place of deception. They apply themselves whole-heartedly to the world, their family, kinsmen and the objects and pleasures of the world. They consider these beings and objects as the source and means of their pleasure and joy. They shall, therefore, ever remain entangled in pains and pleasures, and sufferings and torments of births and deaths. Nobody would be of any help to them in serious distress or calamity.

Discourse II

DELAY IN ELEVATION OF THE MIND AND SPIRIT TO HIGHER REGIONS

1. Many *Satsangís* wish that their mind and spirit be elevated^a with all speed, and higher regions be attained without delay.

2. This desire is commendable. But as long as the mind is saturated with the desire for the world and its pleasures, it should be considered to be impure. It is not fit for elevation to higher regions.

3. If the mind be raised to higher regions without being purged of the desires of the world, it would, on getting strengthened, indulge in pleasures with greater force and vigour. This would cause great harm, not only to *Parmáarth* (spiritual regeneration), but to *Swáarth* (temporal matters) also. It is, therefore, desirable that the mind and spirit be elevated to higher regions according as their internal and external purification is secured by attending *Satsang* and performing *Abhyás*. But this elevation is effected imperceptibly so that the practitioner may not be tempted by the pleasures and objects of *Máyá*, on the way.

4. When beset with hardship, trouble or misfortune, the devotee should not feel disturbed or demoralised. If anybody taunts, reproaches or reviles him or causes pain and loss, he should not be angry with him, nor should he think of taking revenge or causing pain to him.

5. Desires for name, fame, wealth, pomp and authority should not lurk in the mind. Nay, even attachment with the body should be reduced to what is necessary. The devotee should not be overwhelmed by distress and suffering.

6. The devotee should have firm faith in the *Dayá* (grace and mercy) of *Rádhásoámi Dayál*. He should consider that whatever is happening by *Mauj* is the best in the circumstances, and he should conform to it.

7. The devotee should not embark on any new venture or undertaking if it is against the *Mauj* and orders of *Rádhásoámi Dayál* and *Sant Sat Guru*.

8. No pressure of any kind should be exerted on any person to whatever class or country he might belong. Kindness to all should be the motto.

9. It is not enough to regulate one's life and conduct according to the few instructions given above for the purification of mind. They should guide one's entire behaviour, internal as well as external. Then only would one be considered fit for being elevated to higher regions ; and one's inner eyes would be opened.

10. This state will be attained gradually, by attending *Satsang* and performing *Abhyás*. At the same time, the devotee will be able to assimilate the internal bliss which he realizes.

11. The *Sant Sat Guru*, in His grace, daily elevates the *Surat* of every true *Parmárthí* imperceptibly. He does not raise it in the main (*Mukhya Ang*) because the *Abhyási* would

not be able to discharge his other obligations, nor would he be able to co-operate and work with the people of the world. Nay, he would not be able even to take proper care of his own body.

12. The test of this imperceptible elevation of mind and spirit is that the *Abhyási's* desire for and attachment to the objects and activities of the world will be weakened. His love for and faith in the Holy Feet of *Rádhásoámi Dayál* and *Sant Sat Guru*, and avidity for *Satsang* and internal *Abhyás*, will gradually be increased.

13. If, before attaining purification, one's spirit is elevated to higher regions wholly (in *Mukhya Ang*), one would not be benefited thereby. As one would come down to the physical body very seldom, one's physical needs would not be fully and properly attended to.

14. It is, therefore, proper to act in accordance with the directions of *Sant Sat Guru* because He is acquainted with the workings of the entire creation. Whatever He ordains is the best for the devotee. When, by performing internal *Abhyás*, complete purification of the mind and senses is attained, and the devotee is fit to witness the refulgence of *Darshan* and digest ecstasy, He will, of His own accord, elevate the spirit of the *Abhyási* to higher regions wholly, and open his inner eyes too. Then, on seeing the refulgence of higher regions and getting *Darshan* of the *Sant Sat Guru* and experiencing bliss and joy, he will be much delighted. He will praise his good fortune and offer sincere thanks to Him.

15. This gift is secured by grace. He, who receives such a grace, is extremely fortunate. *Satsangís*, who have

sincerely joined *Parmārth*-should expect that they would surely attain to this one day. With patience and reliance on grace, they should, therefore, go on performing their daily *Abhyās* regularly. They would experience grace and mercy day by day.

16. Those, who are impatient, impetuous and hasty in this matter, will unnecessarily have to suffer distress and disappointment. When they observe the progress of others, who are fully fit for it, they would feel jealous and envious. Their faith in the Holy Feet of the Supreme Being and *Sant Sat Guru* would, therefore, be shaken. In consequence, they would become slack in their *Abhyās*, and their progress would be halted. Grace and mercy would also be reduced to that extent. No wonder their salvation is retarded by several lives.

Discourse 12

ONE DESIROUS OF TRUE SALVATION SHOULD, AFTER CAREFULLY CONSIDERING THE FOLLOWING MATTERS, HAVE FAITH IN THEM AND, ENGENDERING LOVE FOR THE HOLY FEET, ACT UP TO THEM ACCORDINGLY.

1. It is proper and essential for every *Parmārthī* to understand and believe in the following seven points :—

- (1) *Rādhāsoāmī Dayāl* is Supreme Being and Omnipotent.
- (2) *Jīva* (spirit) is an *Ansha* (particle) of the Supreme Being *Rādhāsoāmī Dayāl*.
- (3) *Rādhāsoāmī Dhām* is the *Nij Ghar* (Real Home) of all the spirit entities. In the beginning, the current of *Shabd* emanated from there. In course of its descent, it went on creating *Mandals* (spheres) after *Mandals* (spheres) at the various stages.
- (4) This world is the region of *Máyá* and *Kál Purush*. It is subject to constant changes. Nothing is stable and permanent here. One should not, therefore, expect to stay here permanently or to consider this region as one's home.
- (5) A true *Parmārthī*, who aspires to reach the Holy Feet of the true Supreme Being, stands in need of the *Sant Sat Guru* who is a denizen of *Rādhāsoāmī Dhām* and who holds its secrets. He will guide on the Path.
- (6) A true *Parmārthī* needs the company of *Sant Sat Guru* and His loving disciples, so that he may

receive help, internally and externally, in the performance of *Abhyás*.

- (7) Under no circumstance, is true salvation possible of attainment without the *Abhyás* of *Surat Shabd Yoga*, for the *Surat* (spirit) has descended along the current of *Shabd*, and can revert along this very current. All other currents have originated in the region of *Máyá*, and they also end within the same region.

2. A true *Parmárthí* should also understand and adopt the following four essentials :—

- (i) Till he recognizes the *Sant Sat Guru* to some extent by attending His *Satsang*, the devotee should regard Him as his superior, leader and guide, attend His *Satsang* with love and humility, and obey His directions.
- (ii) The current of spirit is flowing through the mind and senses, towards the pleasures and objects of the world ; but it is proper not to dissipate it. In other words, a *Parmárthí* should always check it from flowing outwards, through the senses.
- (iii) The mind has affinity with worldliness. A true *Parmárthí* should, however, take care that unnecessary desires for worldly prosperity and sensual pleasures do not arise in the mind. If they do so, he should curb them then and there.
- (iv) The true Supreme Being *Rádhásoámí Dayál* is above all wants. He does not expect anything from anybody. But he who aspires to have His *Darshan* in His *Nij Dhám*, should inculcate true humility in His Feet and love for Him. This will

enable him to traverse the Path easily. His *Abhyás* will be pleasurable, and he will go on advancing gradually.

3. For acquiring proper understanding of the seven points, which a *Parmárthi* is required to examine and believe in, they are briefly detailed below.

4. (1) RADHASOAMI DAYAL IS SUPREME BEING AND OMNIPOTENT.

All are convinced that there is a Supreme Creator and He is Omnipotent. In order, however, to dispel all kinds of doubts and misgivings, it may be stated that as the creation of this world is sustained by currents emanating from the sun, in the same way, this sun is subordinate to another sun. That sun is subordinate to a third one. The latter is subordinate to *Satnám Sat Purush* who, in His turn, is subordinate to the Supreme Being *Rádhásoámi Dayál*. *Rádhásoámi Pad* (Region) is infinite and limitless ; there is nothing beyond that *Pad*.

5. (2) JIVA (SPIRIT) IS AN ANSHA (PARTICLE) OF THE SUPREME BEING RADHASOAMI DAYAL.

The above is self-evident. It will be realized that the creation of this region, as well as of all other regions, was brought about and is maintained and sustained by spirit entities. When a spirit entity departs, the physical body it had occupied, ceases to exist. Just as a tree sprouts from the seed, so man is born from the semen. This applies to all creatures. A spirit entity takes location in a body and performs all the functions pertaining to that body. All the forces of Nature and *Máyá* combine to perform the function of nourishing and sustaining that body, in accordance with the directions of that *Surat* (spirit). When, however, the spirit leaves the body, the

same forces act in opposition and destroy that form. This proves that all functions are performed because of the spirit entity. The creation is being maintained by the spirit energy. It comes to an end on the withdrawal of the same spirit energy. This *Surat Chaitanya* (spirit) is the *Ansha* or ray or drop of the Supreme Being *Rádhásoámi Dayál*.

6. (3) RADHASOAMI DHAM IS THE NIJ GHAR (REAL HOME) OF ALL THE SPIRIT ENTITIES. IN THE BEGINNING, THE CURRENT OF SHABD EMANATED FROM THERE. IN COURSE OF ITS DESCENT, IT WENT ON CREATING MANDALS (SPHERES) AFTER MANDALS (SPHERES) AT THE VARIOUS STAGES.

The august abode of the Supreme Father *Rádhásoámi Dayál* is called the *Ádi Dhám*. The *Ádi Dhár* (Prime Current) of *Surat* and *Shabd* originated from there, and evolved the entire creation by stages. The sprout that shoots from the seed, and manifests as a current, is the creator of the tree. Through this current, sap reaches every part of the tree. This applies to man as also all living beings as regards their sustenance, and destruction and the departure of spirit. The Prime Current, which originated from the Holy Feet of the Supreme Being *Rádhásoámi Dayál* is thus the creator of all *Mandals* (spheres) and stages. It is the current of *Shabd*, light, ambrosia, life and spirit.

7. (4) THIS WORLD IS THE REGION OF MAYA AND KAL PURUSH. CHANGES ARE CONSTANTLY TAKING PLACE AND NOTHING IS STABLE AND PERMANENT HERE. ONE SHOULD NOT, THEREFORE, EXPECT TO STAY HERE PERMANENTLY OR TO CONSIDER THIS REGION AS ONE'S HOME.

Man sees with his own eyes that this world and everything pertaining to it are subject to change and destruction. It is, therefore, desirable and proper for a

wise man to find out and proceed towards his *Nij Ghar*, *Rádhásoámi Dhám*. He should not take this world to be his home or the place of permanent residence ; otherwise he would be deluded. For, death is hovering over all, and, one day, this body, this world, all its paraphernalia, family, kinsmen, etc., shall be left behind.

8. (5) A TRUE PARMARTHI WHO ASPIRES TO REACH THE HOLY FEET OF THE TRUE SUPREME BEING, STANDS IN NEED OF A GUIDE, THE SANT SAT GURU, WHO IS A DENIZEN OF RADHASOAMI DHAM AND WHO KNOWS ALL THE SECRETS.

No trade or art is learnt in this world without a teacher. Then how can true *Parmáarth* (science of spirit-force) which is the innermost of all and consists in progressing inwards from the very beginning, be acquired without the guidance, grace and mercy of the *Sant Sat Guru*. This true religion, the *Rádhásoámi* Faith, does not consist in outward activities or reading and studying of scriptures. The preliminary mode of devotional exercises prescribed by this religion consists in withdrawing, abstracting and concentrating the mind and spirit within. The next process is the translation and elevation of the mind and spirit towards *Nij Dhám*. How can then people, devoted to the learning of this world, understand the devotional exercises of this Faith, its importance, supremacy and efficacy ? To these people, *Parmáarth* is the reading and studying of books and delivering lectures on their contents. This much can be acquired from mere learned and intellectual preachers. How can they understand the glory of *Sant Sat Guru* who, through the current of spirit, has free access to the *Dhám* of the Supreme Being ? In fact, no one can recognize or

understand the glory of *Sant Sat Guru* except a *Sant* or *Sádh* or a truly loving devotee who is a true seeker and who pines for effecting his spiritual welfare. Hence all in the world are *Nigurás* (deprived of the guidance of true *Guru*). Those people, who are slaves of custom and tradition and accept hereditary *Gurus*, learned men, *Bhekhs* (anchorites) or *Pandits* (priests), do not get any benefit of true *Parmáarth*, because these *Gurus* are themselves *Nigurás*. They are ignorant of the glory and majesty of a true *Guru*. Such people do not get imbued with the love for the true Supreme Being and *Sant Sat Guru*. The truth is that, without *Sant Sat Guru*, nobody, to whatever faith he may subscribe, can attain to true salvation.

9. (6) A TRUE PARMARTHI NEEDS THE COMPANY OF SANT SAT GURU AND HIS LOVING DISCIPLES SO THAT HE MAY RECEIVE HELP, INTERNALLY AND EXTERNALLY, IN THE PERFORMANCE OF ABHYAS.

Just as one needs *Sant Sat Guru* for receiving initiation and grace from Him, so one stands in need of the *Satsang* of *Sant Sat Guru* and His loving devotees. Without attending *Satsang*, one cannot acquire a correct understanding and knowledge of the principles and doctrines of the Faith, grasp the real state of affairs of the world, know the importance of *Parmáarth* and its benefits, discard worldly nature, know the ways of devotion and act up to them, perform *Abhyás* properly and correctly, and make speedy progress in one's love and faith. In brief, without the *Satsang* of *Sant Sat Guru* and His loving devotees, one cannot acquire due love, properly recognize the *Sant Sat Guru* and perform His *Sewá*. In these circumstances, it is not possible to receive His grace in due measure.

10. (7) UNDER NO CIRCUMSTANCE, IS TRUE SALVATION POSSIBLE OF ATTAINMENT WITHOUT THE ABHYAS OF SURAT SHABD YOGA, FOR THE SURAT (SPIRIT) HAS DESCENDED ALONG THE CURRENT OF SHABD AND CAN REVERT ALONG THIS VERY CURRENT. ALL OTHER CURRENTS HAVE ORIGINATED IN THE REGION OF MAYA AND ALSO END WITHIN THE SAME REGION.

The current of *Shabd* refers to the current of *Chaitanya* (spirit). The entire creation was evolved and is maintained by it. Hence, as long as this current does not revert to its *Bhaṇḍār* (Reservoir), the Holy Feet of the Supreme Being *Rádhásoámí Dayál*, the creations of *Pinḍ* and *Brahmánḍ* shall continue to exist as heretofore ; only bodies or forms will change. Until and unless the current of spirit reverts, by performing spiritual practices after proper initiation, and by listening to the *Shabd*, the spirit would remain entangled in *Pinḍí* and *Brahmánḍí* regions. It is, therefore, essential for all those who wish to escape the pains and pleasures consequent upon the assumption of bodies, and the pangs and torments of births and deaths, to perform the *Abhyás* (practices) of *Surat Shabd*. There is no other method, for translating and elevating the spirit to *Rádhásoámí Dhám*, beyond the region of *Máyá*. Those, who would not perform this *Abhyás*, shall wander in higher and lower forms, within the bounds of *Máyá*, and undergo pains and pleasures and sufferings of births and deaths.

11. Below are explained the four principles which a true *Parmásthí* is required to understand fully and follow.

12. (i) TILL HE RECOGNIZES THE SANT SAT GURU, TO SOME EXTENT, BY ATTENDING HIS SATSANG, THE DEVOTEE SHOULD REGARD HIM AS HIS SUPERIOR, LEADER AND GUIDE, ATTEND HIS SATSANG WITH LOVE AND HUMILITY, AND OBEY HIS DIRECTIONS.

13. With regard to *Guru Bhakti* (devotion to *Guru*) it has been enjoined in all religions, especially in the *Sant Mat*, that one must seek and adopt a true and perfect *Guru*, and regard Him as *Parmeshwar* and *Sat Purush*. The idea is that when a disciple is impressed with the glory and majesty of his *Guru* to this extent, he would be able to accept His *Bachans* (teachings), engender love and regard for His Holy Feet and apply his body, mind and riches to His *Sewá* (service). It has been ordained in the following verses :

सेवा कर तन मन धन अरपे ।

सत्तपुरुष सम सतगुरु थरपे ॥

Sewá kar tana mana dhana arpe

Satt Purush sama Sat Guru tharpe

Translation :—Serve the *Guru* with your body, mind and riches and consider Him as *Sat Purush*.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुदेवो महेश्वरः ।

गुरुरेव परब्रह्मः तस्मै श्रीगुरवे नमः ॥

Gurur Brahmá Gurur Vishnu Gurudevo Maheshwarah

Gurureva Parabrahma tasmai shri Gurave namah

Translation :—*Guru* is *Brahmá*, *Vishu*, *Shiva* and *Pár-Brahm*. Hence obeisance to Him.

चूँकि करदी ज़ाते मुर्शिद रा क़बूल ।

हम खुदा दर ज़ातश आमद हम रसूल ॥

Choonki kardí záte Murshid rá qabúl

Ham Khudá dar Zátash ámad ham Rasúl

Translation :—Since thou hast accepted the guidance of *Murshid* (perfect guide or *Guru*), for thee God and Prophet are included in Him.

मस्जिदे हस्त अंदरूने औलिया ।

सिज्दागाहे जुमला हस्त आंजा खुदा ॥

Masjide hasta andrúne Auliya

Sijda gáhe jumla hasta ánja Khudá

Translation :—Mosque is within the *Auliya* ; all should worship there, for the Lord resides there.

इजा तम उल फ़क़र फ़हो अल्लाहो

Izá tam-ul faqar faho Alláho

Translation :—Whosoever has attained the status of a *Faqir*, has become God Himself.

ब्रह्मवित् ब्रह्मैव भवति

Brahmvit Brahmaiva bhavati

Translation :—One who knows *Brahm*, becomes *Brahm* Himself.

Christians also accord more or less such a high status to the Pope.

14. It is one thing to pay lip service, to repeat what is given in the books and to deliver lectures accordingly. But it is quite another matter to believe honestly that the *Sat Guru* is *Parmeshwar* and *Sat Purush* and to perform devotion and service to Him accordingly. It is difficult to stick to such a belief at all times and in all circumstances. When, however, one realizes His grace and mercy, internally and externally, this faith would be strengthened. As one attends *Satsang*, one's faith becomes stronger and stronger.

15. Hence, in the beginning, it is proper for a *Parmárthi* to consider the *Sat Guru* to be superior to him

and all others in status, as fully conversant with the secrets of *Parmārth* and an adept in the modes of practices. Taking Him to be his guide, he should attend His *Satsang* with love and humility, and carefully listen to, ruminate upon and act up to His *Bachans*. If anybody whose belief is not firm and who does not have experiences internally and externally of the omnipotence of *Guru*, makes haste in accepting Him as equal to the Supreme Being, his faith will be shaken when he undergoes strain and stress, and pains and pleasures. His fervour and zeal and progress in *Abhyās* will also be slackened.

16. A true seeker and loving devotee belongs to a category quite different from that of ordinary *Parmārthis*. Loving devotees are always imbued with such an earnest yearning for *Parmārth*, that the moment they come in the presence of *Sat Guru* and hear His *Bachans* full of grace and mercy, they experience inner peace and comfort. This enables them immediately to recognise Him as their Redeemer, whose help and grace would accomplish their task. This recognition is had on the very first day ; and accordingly they engage in *Bhakti*, and go on enhancing their love and faith day by day.

17. Besides this, the *Sat Guru*, in His grace and mercy, also confers some recognition on a *Jīva* when he comes for *Darshan* and grants him love and faith which go on increasing as he attends *Satsang* and performs *Abhyās*.

18. (ii) THE CURRENT OF SPIRIT IS FLOWING THROUGH THE MIND AND SENSES TOWARDS THE PLEASURES AND OBJECTS OF THE WORLD, BUT IT IS PROPER NOT TO DISSIPATE IT. IN OTHER WORDS, A PARMARTHI SHOULD ALWAYS CHECK IT FROM FLOWING OUTWARDS, THROUGH THE SENSES.

19. True and real *Parmārth* consists in withdrawing the mind and spirit inwards and elevating them upwards.

Therefore any activity which is opposed to it, i. e., which pulls the current of mind and spirit outwards and downwards, must certainly be considered as obstructive. As the food that man takes, is made of the material of this region, its essence which gives strength to the mind, senses and body, has also an outward tendency. It is, therefore, not desirable to put a total stop to the outward and downward flow of the current of spirit and mind. In other words, the outward flow of the current of spirit and mind should be maintained to the extent it is necessary for discharging professional and household duties. This would let out the substance, having outward tendency, which has accumulated within by taking in food of this region. That essence of essences which is fit for elevation to some extent would thereby be retained. It is, therefore, proper for devotees and *Abhyásis* to check unnecessary outward flow of the current of mind and spirit. As they apply to *Abhyás*, and reduce their worldly affairs, they should also reduce their food intake. This would minimize their outward and worldly activities. In other words, the outward flow of current of spirit and mind would be reduced.

20. Thoughts about the world and external *Parmárthi* activities arising in mind, in *Abhyás*, create obstruction in the ascension of mind and *Surat*. They do not allow the mind and spirit to concentrate and rise. The bliss of *Abhyás* is not experienced, nor is fervour therefor enhanced. It is, therefore, absolutely essential to stop outward flow of mind and spirit.

21. (iii) THE MIND HAS AFFINITY WITH WORLDLINESS. A TRUE PARMARTHI SHOULD, HOWEVER, TAKE CARE THAT UNNECESSARY DESIRES FOR WORLDLY PROSPERITY AND PLEASURES OF SENSES DO NOT ARISE IN THE MIND ; AND IF THEY DO, HE SHOULD CURB THEM THEN AND THERE.

22. Besides, the mind being constituted of the materials of the world, it has been keeping company of the worldly people during its past innumerable lives and for years even in the present life. It has been cherishing desires for the pleasures of the world, name, fame, wealth, property, authority, progeny, etc. All its activities have been directed to the attainment of this end ; so much so, that all its time has been spent in such company and activities. Under the circumstance, it is not possible to change its nature and proclivities all of a sudden, without the grace of *Sant Sat Guru* and the association of His loving devotees. By attending *Satsang* and performing *Abhyás* for some time, sufficient power will be acquired for keeping watch over and restraining the mind. It would be possible to check unnecessary and improper desires and impulses immediately when they arise in the mind.

23. The mind is very powerful. It cannot be brought under control by anybody. The *Sant Sat Guru* alone has conquered and subdued it. By His grace, His loving devotees can also succeed in subduing it to some extent, i. e., they can employ it in *Parmárthí* activities properly. Otherwise, the *Mana* (mind) and *Máyá* are dominating over all in the creation. They move one in the way they choose.

24. It is necessary for every true *Parmárthí* to keep a vigil over his mind. Till he reaches *Daswán Dwár* (the region of *Sunn*), he should not slacken his control. He should take all necessary measures to check and control his mind firmly, relying on the grace of the *Sant Sat Guru* and Supreme Being *Rádhásoómi Dayál*. He should not become slack and impatient.

25. (iv) THE TRUE SUPREME BEING RADHASOAMI DAYAL IS ABOVE ALL WANTS. HE DOES NOT EXPECT ANYTHING FROM ANYBODY. BUT HE WHO ASPIRES TO HAVE HIS DARSHAN IN HIS NIJ DHAM SHOULD INCULCATE TRUE HUMILITY IN HIS FEET AND LOVE FOR HIM. THIS WILL ENABLE HIM TO TRAVERSE THE PATH EASILY. HIS ABHYAS WILL BE PLEASURABLE AND HE WILL GO ON ADVANCING GRADUALLY.

26. A true *Parmārthī* will surely have true humility and love for the Holy Feet of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*. But there are gradations in humility and love. By attending *Satsang* and performing *Abhyás* they will be attained day by day.

27. True humility may be likened to that of a sick man for a physician, of an indigent person for a rich man and of a seeker of job for one in authority. True and strong love is like that of a mother for her son, of a passionate man for a woman, of a fish for water and of a *Páhihá* (brain fever bird) for *Swánti* rain.*

28. Now a short description of the instances of true humility referred to above.

29. A sick man stands in need of a physician and supplicates before him. The mental condition of all persons is diseased. The mind is engrossed and entangled in the pleasures of the world. If steps are not taken to cure it of its malady, the body will be deteriorated, that is to say, the *Jíva* will go on descending into lower forms of life. The *Sant Sat Guru* is a spiritual physician. He can cure the mind, so that it detaches itself from the world and its pleasures, and reaches the region of *Trikutí*, which is its home. Gaining mastery over the three *Loks* (worlds) it would become happy there. The remedy is the *Satsang* of

* Rain which falls when the moon is in the fifteenth mansion, and the thirst of the bird *Papiha* is said to be allayed only by the drops of this rain.

Sant Sat Guru and His loving devotees, and the *Abhyás* (practice) of the *Surat Shabd Yoga*. As for the observance of regimen, desires for the pleasures of senses and name and fame should be curbed as far as possible.

30. Due to their stay in this region, souls have been impoverished. They have been deprived of *Bhakti* and love. They are so much dependent on the illusory objects of *Máyá*, that they are constantly dissipating their spirituality. They perform all sorts of observances and rituals, and suffer pain and anguish. But they do not know how to escape.

31. The *Sant Sat Guru* has at His command the *Bhandár* (Treasure) of *Bhakti* and *Prem*. *Máyá* is also subservient to Him. If a person attends His *Satsang* with love and devotion, accepts His teachings, and, getting initiation from Him, performs the *Abhyás* of the *Surat Shabd Yoga*, He will be pleased with him and bestow *Prem* on him. Enabling him to realize the worthlessness of the objects of *Máyá*, He will make him indifferent to them.

32. The fund of *Prem* is inexhaustible ; it cannot be depleted. This wealth is bestowed by grace on rare fortunate ones.

33. He who is in search of a job, conducts himself very meekly and submissively in courts and before officers. He is very eager to serve them.

34. The *Sant Sat Guru* is Sovereign of sovereigns and Emperor of emperors. Fortunate indeed is he who gets an opportunity to serve Him and attend His *Satsang*. He alone is granted the highest status of residence in the *Dhám* of the Supreme Being *Rádhasoámi Dayál*. Even *Brahmá*, *Vishnu*, *Mahádeo*, *Íshwar* and *Parmeshwar* are denied this rank.

गुरु पूरे का सेवक बरतर

क्या जो हुकम करे राजों पर

Guru púre ka sewak bartar

Kyá jo hukam kare rájon par

Translation :—The Sewak (servant) of the Perfect Guru is superior to all. It is nothing if he exercises authority over rulers and kings.

कौन करे आरत सतगुरु की ॥ टेक ॥

ब्रह्मादिक सब तरस रहे हैं, मिली नहीं यह पदवी ॥ १ ॥

कोटि तेतीसों राग बैरागी, इन्द्र मुनिद्वंद्व भटकी ॥ २ ॥

सतगुरु बिना खोज नहीं पाया, करम भरम बिच भटकी ॥ ३ ॥

बड़े भाग जानो अब उनके, जिनको सरन परापत गुरु की ॥ ४ ॥

गुरु समान समरथ नहि कोई, जिन धुर घर की आन खबर दी ॥ ५ ॥

Kaun kare Árat Sat Guru kí

Brahmádik sab taras rahe haiñ, millí nahín yah padwí

Kot tetison rág bairági, Indra munind^{ar} bhatkí

Sat Guru biná khoj nahín payá, karam bharam bich atakí

Baré bhág jáno ab unke, jinko Saran parápat Guru kí

Guru samán samrath nahín koí, jin dhur ghar kí án khabar dí

Translation :—Who is fit enough to perform the Árti of Sat Guru ? Brahmá and other gods are pining for it. But they could not secure this privilege. (1)

Thirtythree crores (thirtythree hundred lacs) of gods and all others, whether they have or have not been able to subdue worldly desires and passions, Indra, holy sages, etc., are all deluded. (2)

Because they did not meet with Sat Guru, none of them knew the secrets and mysteries. They are entangled in rituals and ceremonies. (3)

Those who have adopted the Saran of Sat Guru should be considered as very lucky. (4)

None is omnipotent as the Guru. He gave out the secrets of the Highest Region. (5)

35. Now illustrations of love and affection :—

36. LOVE BETWEEN MOTHER AND SON : This love is very pure and selfless. It is so strong that a mother forgets to some extent eating, drinking, sleeping, the calls of nature and other necessities, when her son is ill and suffering. She gives priority to his comfort and service over everything else. Similarly *Parmārthis* and loving devotees busy themselves in the service of the *Sat Guru*. They forget their own comforts and sensual pleasures. They are satisfied with whatever they get, and attend to the calls of nature and take rest whenever they get an opportunity to do so. In short, the love for the *Sant Sat Guru* is so strongly implanted in their heart that they do not think of anything else when busy in His *Sewá* and *Satsang*. So much so, that they are even oblivious of hunger, thirst, rest, etc. At all times, the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru* are uppermost in their thoughts.

37. LOVE OF A PASSIONATE MAN FOR A WOMAN : This love is also very strong and supersedes all others. All other affections of the world are fragile in comparison with it. A passionate man sacrifices his body, mind and wealth for the woman he loves, and calmly puts up with the bad name he gets in consequence. He does not care at all for the taunts and reproaches of the society, nor does he mind his loss or gain.

38. In the sphere of *Parmārth* also, this sort of love for the Beloved is considered to be of the highest order. The lover does not entertain any affection for any one else, nor does he attach any value to anything. He is so much imbued with the love for the *Sant Sat Guru* and Supreme Being that nothing stands before it. He is so much

engrossed in his Beloved's *Darshan*, *Bachans* and *Sewá* that he is not conscious of any other matter.

39. What has been stated above does not mean that a loving devotee should give up all of his worldly affairs and activities, and apply himself day and night solely to *Parmáarth*. What is intended is that the devotee should accord first place to his Beloved, His *Satsang* and His *Sewá*. Worldly affairs should come next. He should not engross and entangle himself in them very much, so that he can give them up when necessary.

40. FISH AND WATER : The value of this attachment is quite obvious. Fish depends on water and cannot live without it.

41. Similarly a loving devotee is sustained by the love for *Sant Sat Guru* and *Rádhásoámí Dayál*. Until he contemplates upon *Guru Swarúp*, applies his *Surat* to *Shabd* and gets usual bliss and joy, he feels extremely upset and restless. He does not like anything else and his mind is not at rest.

42. PAPIHA AND SWANTI RAIN : This bird is satisfied with a few drops of rain of *Swánti Nakshtra* (lunar asterism) once or twice in the whole year. It is all the time soliciting for it, but would have no other water, howsoever hot the weather may be. Similarly in the expectation for the *Darshan* of true Supreme Being, loving devotees constantly repeat the Name of their Beloved. They feel blessed only on getting His *Darshan*. No other object can obliterate or reduce their yearning. Even if they are offered the pleasures of the entire creation or they attain to any region excepting the highest stage, they would not be satisfied. Their thirst and yearning for the *Darshan* of the refulgence of the Supreme Being would not be allayed.

SERMONETTE

43. No temporal or spiritual activity can be accomplished properly without adopting all or some of the essentials described above. True humility and sincere application and eagerness are required in almost all undertakings. It is, therefore, proper and necessary to give up sloth and carelessness in *Parmárthí* matters and to adopt all these measures in the right way. Then some *Parmárthí* progress will be made. Otherwise anything done without the intervention of *Surat* and *Mana* will only count as *Shubha Karam* (good act). It will never result in true *Parmárthí* benefit which consists in taking the *Surat* to *Nij Dhám* and securing for it freedom from recurrent births and deaths.

44. All external activities fall in the category of *Shubha Karams* (good acts). Only the internal *Abhyás* of elevating mind and spirit can be helpful in attaining salvation. That internal *Abhyás* is the *Surat Shabd Yoga*.

45. He who follows these instructions, can judge, from time to time, how far he has progressed. He can see that his salvation is being worked out, and that he will be saved from the pain and tribulation of death.

46. He, who remains entangled in traditional and ceremonial *Parmárth*, and does not perform the *Abhyás* of *Surat Shabd Yoga* for translating and elevating his *Surat* to the Region of the true Supreme Being *Rádhásoámí Dayál*, will always be wandering in higher and lower forms of life, in higher and lower regions.

Discourse 13

PARMÁRTHÍS SHOULD ALWAYS REMAIN DEVOTED AND
DETACHED. THEIR INVOLVEMENT IN WORLDLY
ACTIVITIES SHOULD BE OF AN ORDINARY
KIND. INORDINATE ATTACHMENT AND
INFATUATION ARE PAINFUL.

1. *Parmárthís* should always be devoted. At the same time, they should also remain detached, and perform some internal *Abhyás* daily, without fail.

2. There are three essentials for devotion. The first is that the devotee should consider his Lord, the Supreme Being *Rádhásoómi Dayál*, to be omnipresent and all-knowing. The second is that He is omnipotent. The third is that whatever happens is all by His *Mauj* ; nothing can happen without His ordainment. The devotee should try his best to conform to His *Mauj*.

3. Similarly, there are three essentials for asceticism (*Vairágya*) also. Firstly, the devotee should not give vent to inordinate desires and impulses for gratifying the mind and senses except what is necessary for modest and routine living. Secondly, he should indulge in moderation in *An-ichchhit** and *Par-ichchhit*† pleasures, provided they are not improper and forbidden. Thirdly, he should not crave for *An-ichchhit* or *Par-ichchhit* pleasures or those ordinarily available, because this would create bondages which, in their turn, would cause pain. Thus there would be set back in his *Bhakti* (devotion).

* *An-ichchhit* pleasures are those pleasures which are made available without wishing for them.

† *Par-ichchhit* pleasures are those pleasures which are made available by others out of love and affection.

4. It is an established convention in *Bhakti* that a *Bhakt* (devotee) should always act with reliance on the *Mauj* of his *Bhagwant* (Beloved). He should accept the result, whatever it may be ; he should not complain. If he complains and feels displeased, it would affect his devotion. His love and faith would become insipid and indifferent. In other words, if he conforms to *Mauj*, his *Bhakti* would be of the highest or first order. If he is neither pleased, nor displeased, his *Bhakti* would be of the second order. If he feels dissatisfied and remains indifferent for some time, but thereafter regains equanimity, his devotion would be of the third or the lowest order.

5. A short description of the three essentials of devotion is given below.

6. TO CONSIDER THE SUPREME BEING TO BE OMNIPRESENT AND ALL-KNOWING.

The Supreme Being *Sat Purush Rádhasoámí Dayál* is ever present within everybody by His *Shabd Swarúp* and *Prakásh Swarúp* (in the form of sound and light). He sees what a man does. Similarly the *Sant Sat Guru*, by His *Sukshm Swarúp* (subtle form), is also present within His *Nij Sewaks* (special disciples), and sees what they do. If it be His *Mauj*, He lets His disciples know that He does not approve of a particular action of theirs. By sending an impulse within them or by creating some outward circumstance, He also stops them from that activity. Otherwise, in His profundity, He ignores it.

7. TO CONSIDER THE SUPREME BEING TO BE OMNIPOTENT.

The current of spirit is present everywhere in the physical body. All activities are carried on by the force of spirit. When an impulse arises, there is first a commotion

at the plane of the mind, and then a current proceeds from there to the sense organ concerned. Thereafter that sense organ begins to function. In this way the functioning of every part or limb of the body is carried on by the energy supplied by the currents of spirit which issue forth from the various *Kaṇwals* and *Chakras* (ganglions or nervous centres).

8. Similarly, all activities in *Brahmánḍ* are carried on by the currents of *Chaitanya* (spirit). But these currents issue from suns, moons and stars, instead of *Kaṇwals* and *Chakras*).

9. WHATEVER HAPPENS IS BY THE MAUJ OF THE SUPREME BEING.

The above is evident from the fact that all the functions in creation are being carried on by means of the currents of spirit-force.

10. The past and present *Karams* of man affect some of his activities. In cases where *Karams* predominate or when they are performed egotistically, the impulses and desires are shaped according to them (*Karams*).

11. When *Karams* are performed with reliance on the *Mauj* and *Dayá* of the Supreme Being and without egotism, they would be caused by His *Mauj*. Hence the result of such actions should be considered to be the ordainment of the Supreme Being. The *Sewak* (disciples) cheerfully conforms to it.

12. Even when a certain *Karam* happens by *Mauj* to be performed erroneously or its result is contrary to expectation, the *Sewak* (disciple) should consider it to be the *Mauj* and ordainment of the Supreme Being, and should try to conform to it to the best of his ability.

13. What has been said about individual actions applies *mutatis mutandis* to the actions pertaining to countries and Loks (worlds). They are caused by the cumulative actions of all. As for loving devotees, everything happens by the order and *Mauj* of the Supreme Being.

14. Now with regard to the three essentials pertaining to *Vairágya* (asceticism).

15. DESIRES FOR UNUSUAL AND UNNECESSARY PLEASURES.

Devotees and lovers of the Lord must not give rise to desires or thoughts for unnecessary and unusual pleasures. If they do so, their mind would be invigorated and accustomed to constantly raising desires. And this would interfere with spiritual practices and the *Satsang* of *Sat Guru*.

16. It is far better to indulge in a pleasure once, provided it is not improper and illegitimate, rather than constantly thinking about and longing for it. By constantly thinking of a pleasure, the desire and craving for it will be strengthened and rooted in the mind so much so that it will become difficult to uproot it. In this way when a number of desires for various pleasures are formed, most of the time will be taken by them. Very little time will be left for *Bhajan* and *Satsang*. *Parmárthí* activities will be reduced to a great extent. There will be no improvement in the worldly nature.

17. INDULGENCE IN AN-ICHCHHIT AND PAR-ICHCHHIT PLEASURES.

An-ichchhit pleasures are those which are made available by *Mauj* without the devotee's desiring for them. *Par-ichchhit* pleasures are those which are presented by another person out of love and hospitality, although the devotee has no desire for them. If these pleasures are not

improper and illegitimate, one may indulge in them with moderation and restraint. One should not, however, be fond of them, or wish to have them again. He who has his tongue and other sense organs under control, and does not allow them to indulge in pleasures, will be able to maintain correct and proper behaviour. But the *Dayá* (grace) of the *Sant Sat Guru* is all the while necessary. In its absence the mind and senses will show their teeth. They will not let the devotee fulfil his good intentions. By creating disturbance of one kind or the other, they will break his prescribed regimen.

18. Without *Satsang* and the grace of *Sant Sat Guru*, it is difficult to be steadfast in true *Parmárth* and to observe its rules of conduct and restraint. It is, therefore, essential first of all to search for *Sant Sat Guru*, to attend His *Satsang* and to perform the *Abhyás* (practices) of *Surat Shabd Yoga*. Otherwise, whatever is done, will count as renunciation born of bigotry. It will result only in *Shubh Karam* (good act), and not *Bhakti* and *Prem*.

19. DENIAL OF PLEASURES.

The mind is so constituted that it again and again desires to have what it likes. In case this is not available, it feels miserable. This habit creates great obstructions in the pursuit of true *Parmárth* ; for, it binds down the devotee to various pleasures and activities, and entangles him in various thoughts and impulses. It thus renders his *Abhyás* dull and incapable of being performed correctly and properly. Therefore it is very essential that this habit is uprooted. This habit is termed as bondage and slavery to pleasures. A true *Parmárthí* must avoid it.

20. A true *Parmárthí* should remain indifferent in all matters, particularly in relation to the world. He should

not be very much attached to or proud of anything. It is highly advantageous for a *Parmārthī* to keep himself aloof from wranglings and contests. Entanglement in them is harmful.

21. There are devotees who perform devotion correctly. They believe that the Creator is present everywhere and sees everything. They conform to His *Mauj* or try their best to do so. Such persons will have no difficulty in abiding by the rules of conduct prescribed for *Parmārthīs*. In other words, the renunciation of such persons will be dependable. Their love for and faith in the Holy Feet of the Supreme Being and *Sant Sat Guru* will be sincere and strong. They will, by grace, be able to adopt and follow all the rules of *Bhakti*.

Discourse 14

TRUE AND PERFECT SALVATION CANNOT BE
 ATTAINED WITHOUT PERFORMING GURU BHAKTI
 (DEVOTION TO GURU) AND PROCEEDING TO THE
 NIJ DHÁM (ORIGINAL ABODE) BY HOLDING FAST
 TO GURU CHARANS (FEET OF THE GURU).
 RELIGIONS WHICH ARE DEVOID OF THESE
 SECRETS AND DEVOTION AND ABHYÁS,
 CAN NEVER ACCOMPLISH THE TRUE
 WELFARE OF SOUL.

1. In the bygone days, Hindus of *Upásná* (worship and devotion) cult and Mohammedans belonging to *Tariqat* (practice and devotion) attached great importance to *Guru*. But when internal *Abhyás* of raising the mind and spirit was forgotten, and given up, and replaced by the worship of idols, graves, books, relics, etc., the importance of *Guru Bhakti* also came to an end.

2. The importance of *Guru* as held among Hindus and Mohammedans, is described in the following words :

WRITINGS OF HINDUS

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुदेवो महेश्वरः ।

गुरुरेव परब्रह्मः तस्मै श्रीगुरुवे नमः ॥

Gurur Brahmá Gurur Vishnu Gurudevo Maheshwarah

Gurureva Parabrahma tasmai shri Gurave namah

Translation :—*Guru* is *Brahmá*, *Guru* is *Vishṇu*, *Guru* is *Shiva*,
 and *Guru* is *Pár-Brahm*. Hence obeisance to *Guru*.

ब्रह्मवित् ब्रह्मैव भवति

Brahmvit Brahmaiva bhavati

Translation :—One who knows *Brahm* is *Brahm*.

WRITINGS OF MOHAMMEDANS

मस्जिदे हस्त अंदरूने औलिया ।

सिज्दागाहे जुमला हस्त आंजा खुदा ॥

Masjide hasta andrúne Auliya

Sijdá gáhe jumlá hasta ánjá Khudá

Translation :—Mosque is within the *Auliya* ; all should worship there.

चूँकि करदी जाते मुर्शिद रा क़बूल ।

हम खुदा दर जातश आमद हम रसूल ॥

Choonki kardí záte Murshid rá qabúl

Ham Khudá dar Zátash ámad ham Rasúl

Translation :—Since thou hast accepted the spiritual guidance of the *Murshid* (perfect guide or *Guru*), thou shalt consider God and Prophet included in Him.

गुफ्त पैगम्बर कि हक्क फ़रमुदा अस्त ।

मन न गुंजम हेच दर बाला व पस्त ॥

दर ज़मीनो आस्मानो अर्श नीज़ ।

मन न गुंजम ईं यक्की दां ये अजीज़ ॥

दर दिले मोमिन बिगुंजम ईं अजब ।

गर मरा ख्वाही अज़ां दिलहा तलब ॥

Guft Paighambar ki Haq farmúddá ast

Mana na gunjam hech dar bálá va past

Dar zamíno ásmáno arsha neez

Mana na gunjam een yaqín dán ai azíz

Dar dile momín bigunjam een ajab

Gar mará khwáhi azán dilhá talab

Translation :—“Lord has announced”, said the prophet, “I do not live in higher and lower regions, nor do I live in the sky, or on the earth, or in heaven.

Believe that I do not live in any of these, and yet it is strange that I inhabit the hearts of devotees. Shouldst thou aspire after me, seek me there”.

हर कि ख्वाहद हमनिशीनी बा खुदा
गो निशीं अंदर हुजूरे औलिया

Har ki khwáhad ham nashínl bá Khudá
Go Nishín Ándar Huzúre Auliya

Translation :—If thou wishest to sit in the august presence of the Supreme Being, go and sit in the presence of the Auliya (Mahátma).

इज़ा तमउल फ़क़र फ़हो अल्लाहो
Izá tam-ul faqar faho Alláho

Translation :—Whosoever has attained the status of a *Faqir*, is Himself God.

3. Sants too have sung the praises of *Guru* to the same or greater extent. They have laid great stress on *Guru Bhakti* for the salvation of the soul.

4. Due to spread of learning in these times, many new religions have been started by the learned. There is no mention, at all, of the internal *Abhyás* (practices) in these religions. They do not consider it necessary to have a *Guru*. They are startled if they see that *Guru Bhakti* is practised at a particular place. Because of their ignorance of the ways of *Guru Bhakti*, they consider that the people engaged in it are silly and low. They scoff at their conduct and behaviour and their humility and love for the *Guru*.

5. The adherents of *Karam-káñd* and *Shariyat** do not feel the necessity of a *Guru*. *Pandits* and *Maulvis*, who have

* Those who dogmatically adhere to outward religious acts and rituals of Hindus & Muslims.

acquired some learning are considered quite fit to perform rituals and ceremonies given in the books.

6. Similarly, *Gyánís** and *Súfis*† who pose as *Brahm* and *Khudá* (God) attach no importance to *Gurus*. They are counterfeits of true *Gyánís* and *Súfis*. Having read and understood their books according to their attainment, they have assumed that they are *Brahm* and *Khudá*. But in fact they have not proceeded even one step on the Path, on which, true *Gyánís* and *Súfis* proceeded by means of *Abhyás* and reached the region of *Brahm* and *Khudá*. Having merely learnt the words of true *Gyánís* and *Súfis*, they have begun to repeat the same. Otherwise, they are slaves of their mind and senses.

7. The people who worship relics and symbols are numerous. Among the intellectuals there are a large number of persons who pose as *Gyánís* and *Súfis*. Also some persons are atheists, i. e., they do not believe in the existence of God. Hence the number of those who are desirous of approaching the Supreme Being and having His *Darshan* is very small. Such persons would not rest till they find a perfect *Guru*. The perfect *Guru* can alone accord initiation in the secrets of the *Dhám* of the Supreme Being, the Path leading thereto and the method of proceeding thereon. None else knows this.

8. It is now given out openly for the benefit of all that, if they wish to embark on the Path of true salvation, they must follow the direction given below. Otherwise, the cycle of their births and deaths and consequent pains and pleasures will never terminate. They shall never

* Those possessing religious wisdom.

† Those belonging to a peculiar sect of Mohammedan devotees, said to be free-thinkers and pantheists.

secure the *darshan* of the Supreme Being, and the supreme bliss of His *Dhám*.

9. Now it is explained what the word "*Guru*" connotes. *Guru* is He who sheds light in darkness. He takes the soul to the *Dhám* of the Supreme Being by pointing the Path leading thereto and initiating into the method of proceeding on it.

10. Before creation, darkness and haziness prevailed. All were unconscious, in a state of deep slumber or coma. The Supreme Being, *Anámí Purush Rádhasoámí*, who is the source of supreme light, love, knowledge, *Chaitanya* and bliss, was alone wide awake. He was attracted towards Himself and immersed in His own rapturous bliss.

11. From *Anámí Purush* issued the *Ádi Dhár* (Prime Current). This Current produced light and announced its manifestation by commotion in that region. This Current halted at some distance, formed a centre and brought forth creation. From there issued forth another current. Descending farther, it evolved creation as before. In this manner, currents emanated from each centre and region, and evolved creation after creation. In this body, it (soul) has taken its location in the eyes. Having evolved creation here, it is performing the functions of the body and the world. Due to its association with the mind and senses, it is entangled in the pleasures and objects of the world and undergoes pains and pleasures. As the body is formed of the material of *Máyá*, and is subject to constant change, the soul has to leave one body and enter another. Thus the cycle of births and deaths goes on.

12. The Current, which emanated in the beginning, is the Current of *Shabd* and *Chaitanya* (spirit). Its name is “*Rádhá*”. The *Anámí Purush*, from whom the Current issued forth, is “*Soámí*”. As the Current proceeded on, *Shabd* and *Chaitanya* (spirit-energy) went on evolving creations after creations.

13. The Prime Current referred to above, is the *Charan Dhár* (Current of the Holy Feet) of *Anámí Purush Rádhásoámí*. And *Anámí Purush Rádhásoámí* Himself is “*Guru*”. He alone shed light in the beginning. The Current of *Chaitanya* (spirit) and *Shabd* (Sound) which emanated from Him and went on radiating light, is the “*Guru Charan*” (the Feet of the *Guru*). This Current can alone revert and merge in the *Charan* (Holy Feet) of “*Soámí*”.

14. Thus the entire creation has been brought about and is being sustained by the spirit force of the *Guru Charan* (the Feet of the *Guru*). When the *Charan Dhár* (Current of the Holy Feet) is withdrawn, the creation ceases to exist.

15. This Current of the Holy Feet is the Reservoir and Creator of all forces, tastes, pleasures, knowledge, skill, forms, shapes, light and, in fact, the entire creation.

16. The spirit entity, which turns inwards and establishes contact with this current will one day reach *Nij Bhandár* and meet ‘*Soámí*’. On the other hand, a spirit entity, which comes in contact with other currents that came into existence after the commingling of spirit with *Máyá*, shall always wander in the region of *Máyá*.

17. As long as one does not receive initiation in the secrets and mysteries of *Nij Ghar* (Real Home) and of the Path and method and does not proceed along this Current, i. e., *Guru Charan*, one can, under no circumstance, reach the Highest Region and obtain supreme bliss. And this can be learnt from the *Sat Sant Guru* alone.

18. The *Sant Sat Guru* is He, who descends from the Highest Region, the Abode of *Anámí Purush*, to *Pinḍ*, for the good and salvation of souls. He reveals the secrets and mysteries of the Path and teaches the method of proceeding thereon. He helps *Jívas* to perform *Abhyás* and takes them to the *Dhám* of *Anámí Purush Rádhásoámí*.

19. The *Sant Sat Guru* is the Beloved Son and Special Companion of the Supreme Being *Rádhásoámí Dayál*. Sometimes the Supreme Being Himself manifests as *Sant Sat Guru* in this world.

20. When a *Jíva* or *Surat*, whom the Supreme Being or *Sant Sat Guru*, with a view to taking him to *Nij Dhám*, grants initiation and makes him perform *Abhyás*, has traversed the Path by half, he is called "*Sádh Guru*". While he who has reached the Highest Region is called "*Sant*".

21. Hence it is necessary in the first place to find the *Sant Sat Guru* and attend His *Satsang*. Thereafter one should receive initiation from Him and perform internal *Abhyás*. In other words, catching the *Dhun* (reverberation) and *Dhár* (Current) of *Shabd* one should proceed towards *Nij Desh* (Original Region). The Current of *Shabd* is the same as the Current of the Holy Feet.

22. From what has been stated above, it is clear that he who is keen to attain to true and perfect salvation, must perform devotion to *Guru*. This consists in attending *Satsang* of *Sant Sat Guru*, performing His *Bhakti* and *Sewá* internally, devoting to the Supreme Being who is the *Ádi Guru* (First *Guru*) and the *Nij Rúp* (Real Form) of *Sant Sat Guru*, and associating with His Holy Feet, the Current of *Shabd*.

23. *Sant Sat Guru's Bhakti* (devotion to *Sant Sat Guru*) loosens and cuts asunder external bondages and helps in ^{ra}translating and elevating the spirit. The internal devotion to *Shabd* loosens and cuts asunder subtle bondages, enhances love for and faith in the Holy Feet of Supreme Being and *Sant Sat Guru*. It facilitates and accelerates progress on the Path.

24. Every person (male or female) should perform both kinds of *Bhakti*, i. e., internal as well as external, with fervour. It is only then that true and perfect salvation of the soul can be effected. Otherwise, all will roam about in the region of *Máyá*. It is difficult to secure release from it.

25. The Supreme Being *Rádhásoámi Dayál* says that the religion which is devoid of devotion to *Guru* and *Shabd* and of internal *Abhyás* (practíces) for the elevation of spirit and mind, is hollow and sham. No one can attain true and perfect salvation by it.

26. *Bhakti* (devotion) to any one other than the true *Guru* and Supreme Being *Rádhásoámi Dayál*, counts as *Shubh Karam* (good acts), resulting in happiness for a short while in this world, in heaven, etc. But the *Darshan* of the

Supreme Being and access into His *Dhám* will never be secured thereby. For this reason true salvation will not be attained, nor will true love for the Holy Feet of Supreme Being be generated in the heart.

27. These two kinds of *Bhakti* are enjoined only in the *Rádhásoámi* Faith and *Satsang*. A true seeker imbued with a burning desire for his spiritual welfare, can learn the secrets and the modes of devotion, after attending *Satsang* for some time. He may, after performing *Abhyás* for some time, see for himself that his salvation is being worked out in this very life. The love for the Holy Feet of the Supreme Being *Sat Purush Rádhásoámi Dayál* and *Sant Sat Guru* will go on developing in his heart. The craving and desire for the world and its objects will gradually be reduced. Off and on he will realize some bliss in *Abhyás* also. He will also experience internally as well as externally the grace and protection of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*.

28. Besides the advantages enumerated in the preceding paragraph, the greatest good that results to an *Abhyási* of the *Rádhásoámi* Faith is that he becomes immune from the pains and pleasures of the body and world, according as he progresses in *Abhyás*. At the last moment, instead of undergoing torments and agonies, he will get bliss of *Shabd* and *Darshan*. This would be somewhat evident from his facial expression even after death. Instead of death-like pallor and dread, his face would appear resplendent, serene and graceful. This state cannot be attained by anybody without performing some internal *Abhyás* of withdrawing and elevating the mind and spirit, as is prevalent in the *Rádhásoámi* Faith.

29. A thoughtful and intelligent person should carefully take note of this inestimable boon of receiving the proof of his salvation and ultimately of the *Darshan* of the Supreme Being in His *Dhám*. In no other religion is it possible to get such a great benefit so easily.

30. Now for those who do not believe this discourse to be true and do not realize the importance and benefit of *Guru Bhakti* and *Shabd Bhakti*. They should know that the seat of the spirit in the wakeful condition is in the eyes. It is from this spot that one daily passes into the conditions of *Swapna* (dream) and *Sushupti* (deep slumber), and thus experiences the three states of wakefulness, dream and deep slumber (*Jágrit*, *Swapna* and *Sushupti Awasthás*). Anxieties and worries, pains and pleasures, and friendship and enmity affect one in the wakeful condition only. They have no effect when the current of spirit withdraws from the plane of eyes. In dream, the spirit entity creates objects, and enjoys pleasures, although no object is present at that time and the mind and senses are inoperative. Similarly, in high fever or swoon or serious illness, when the pupils are turned inwards, unconsciousness overtakes. In the same manner, at the last moment, when withdrawal or recession commences from below, the pupils of the eyes are withdrawn and death ensues.

31. It is quite obvious from observing these states that the Path of the spirit's return journey starts from the eyes and goes inwards and upwards. When during illness, some withdrawal of the spirit current takes place and the eyes are turned in, unconsciousness takes place immediately. If the withdrawal is excessive, there is absolute forgetfulness of the body and the world. When a surgeon, after

administering chloroform, amputates any part of the body, the sentient entity does not feel it. Therefore it is incumbent upon all to commence proceeding on the Path, on which *Kál* will forcibly drag them at the time of death. If they do so, they will not have to undergo agonies at the time of death. On the contrary, they would obtain bliss and happiness. The method of proceeding inwards is given out in the *Rádhásoámi* Faith alone, where initiation in the same is open to all those who have keen desire for their salvation. The benefit of this *Abhyás* can be realized after practising it for some time.

32. Those who accept these words, attend *Satsang*, perform the *Bhakti* of the *Sant Sat Guru* and practise *Shabd Abhyás* with love, will realize its benefit to some extent in this very life. At the time of death and thereafter, they will be happy. But if due to carelessness and negligence, they do not follow these words and do not perform *Bhakti* (devotion) to the true Supreme Being and *Sant Sat Guru* internally and externally, they would get no help in this life. They shall not be saved from the excruciating pains and torments at the time of death. They will not be located in a region of happiness after death. In other words, they will be subjected to great agonies and distress all along. The cycle of their births and deaths will not come to an end.

Discourse 15

IN ALL OTHER RELIGIONS, GREAT EFFORTS AND HARDSHIPS HAVE TO BE UNDERGONE FOR ATTAINING SALVATION, BUT VERY LITTLE BENEFIT IS DERIVED THEREFROM. WHILE IN RÁDHÁSOÁMÍ FAITH, BY ONLY A LITTLE EFFORT AND ATTENTION, GREAT BENEFIT ACCRUES, AND THE PATH TO TRUE SALVATION IS OPENED.

1. In all the extant religions of the world, some practices are prescribed for securing *Mukti* (redemption). But they are ignorant of true redemption and how to attain it. Although the *Sádhans* (practices) prevalent in some of these religions are very tedious and difficult, yet the benefit accruing from them is very little. These practices cannot effect the redemption of the soul.

2. In the first place, very few people undertake these difficult practices ; and out of those who do so, very few succeed in performing them somewhat correctly. Besides some purification of the body and mind, they do no good.

3. Secondly, those who are able to perform those practices, to some extent, become extremely conceited and proud. No desire is left in them to search the *Sat Guru* and to make further progress.

4. Thirdly, some of the religions which are given to *Vidyá* and *Buddhi* (learning and intellect), attach no importance to *Guru*. There are yet others who treat the *Guru* in a casual manner. Nobody, however, appreciates the glory and high status of the *Guru* as described by *Sants*. That is why they have no faith in the perfect *Guru*, and are

ignorant of the true Supreme Being and the mode of securing true salvation.

5. On the other hand, *Sant Mat* or *Rádhásoámi* Faith states that the glory of the Supreme Being and *Sant Sat Guru* is great. Even then these secrets and attributes cannot be described fully. Similarly, the importance of the *Surat Shabd Yoga* has also been extolled to a very great extent, but people are ignorant of its secrets.

6. *Sant Sat Guru* is He who has either come down from the Highest Region for effecting the salvation of the soul, or who has, by performing *Abhyás*, secured access to the Highest Region and is one with the Supreme Being.

7. *Surat Shabd Yoga* refers to the *Abhyás* (practice) of listening to *Shabd* (sound) by turning the attention inwards and of elevating the *Surat* (spirit) upwards by catching hold of the current of *Shabd*. This current of *Shabd* has emanated from the Highest Region, and halting at various regions on the way, it has finally descended to *Pinḍ* and taken its seat in the eyes. Learning the secrets and the modes of practices from *Sant Sat Guru*, and performing *Abhyás* by His grace and mercy, it listens to *Shabd* and reverts to the Highest Region.

8. The *Surat* has descended along the current of *Chaitanya* which is the current of *Shabd*. It can, therefore, ascend by catching hold of the same current, viz., by listening to *Shabd*.

9. The current of *Shabd* issued forth, in the beginning, from the Holy Feet of the Supreme Being, and it descended to *Pinḍ*. Therefore, reversion to the Highest Region is possible only by catching hold of this current of *Shabd* or *Chaitanya*. There is no other way of going back to the Highest Region.

10. It is very difficult, rather impossible, to perform the *Abhyás* of the *Surat Shabd Yoga* without receiving initiation and grace from the *Sant Sat Guru*, who fully knows the secrets of the Highest Region and the Path leading thereto. It is, therefore, proper and necessary for all those who desire their true salvation, to attend *Satsang*, receive initiation from the *Sant Sat Guru*, and begin performing *Abhyás*. They should discard the worship of idols, relics, etc.

11. The outward practices prevalent in the various religions, have no internal connection with the current of spirit. Therefore, they simply result in *Shubha Karams* (good acts).

12. Similarly, the practices of *Haṭha Yoga*, which are very tedious and difficult, have also no connection with the current of internal *Shabd*. These practices, therefore, effect some purification of the mind and senses. They cannot effect the elevation of the spirit and mind at all.

13. It has been made clear in *Sant Mat*, i. e., the *Rádhásoámí* Faith, that true and perfect salvation is not at all possible without the *Bhakti* of *Guru* and *Shabd*. In other words, it is necessary to attend the *Satsang* of the *Sant Sat Guru*, perform His service, and practise *Bhajan*, i. e., listening internally and intently to *Shabd*.

14. It is proper and necessary for all those, who are desirous of their spiritual welfare, to act up to these teachings.

15. The *Abhyás* of *Surat Shabd* is so easy that children, young and old, males and females, all can perform it with ease, provided they have some eagerness for it. Its rules of conduct can also be easily followed by all.

16. The seat of the spirit in the wakeful condition is in the eyes. From here the spirit carries out all the functions of the body and the world. It is at this centre that pain, pleasure, anxieties and worries are felt. Therefore, unless the spirit leaves this centre, and reverts, by means of *Shabd*, to *Nij Ghar* (Real Home), the *Dhám* of the Supreme Being, it will not attain to perfect bliss, and the cycle of births and deaths will not terminate. The elevation of mind and spirit is not possible without the *Abhyás* of *Surat Shabd Yoga*, prescribed by *Sants*.

17. Any activity, which does not help in the ascension of the mind and spirit, cannot secure the salvation of the soul. Therefore, all external activities prevalent in the various religions, can result only in *Shubha Karams* (good acts).

18. Those, who attend the *Satsang* of *Sat Guru* and perform internal *Abhyás*, according to the teachings of the *Rádhásoámí* Faith, will, one day, reach the *Dhám* of the true Supreme Being and attain to everlasting bliss. Those, who are entangled in outward activities, shall not attain to true salvation. They will not get admittance into the *Dhám* of the Supreme Being.

Discourse 16

WHAT SHOULD MEN DO IN THEIR LIFE-TIME THAT MAY ENDURE TILL DEATH AND THEREAFTER.

1. With great effort people collect all sorts of material objects, besides wealth and property, so that they may be useful, and afford comfort in time of need.

2. Their object in collecting these things is to provide comfort of body, mind and senses to them and to their kinsmen, relations, etc., and to ward off pain and suffering.

3. With great fervour and hard labour everybody performs these activities. But nobody knows and cares to make enquiries about his soul or spirit entity and how to ameliorate its condition.

4. It is seen that people perform various *Sádhans* (practices) for achieving *Mukti* (redemption). But on examining their activities, it will be found that they would result in *Shubha Karams* (good actions) only. There is not the least possibility of true redemption and salvation accruing from them.

5. Generally people are ignorant of the true Supreme Being *Rádhásoámi Dayál* and His *Dhám*. This *Dhám* is the region of perfect salvation, and the *Daswán Dwár* of *Sants* or the region of *Pár-Brahm* is the real *Mukti Pad*. All these regions and also the Path leading thereto are within the human microcosm. But people are ignorant of these matters.

6. *Sants* have graciously revealed these secrets. They extend their grace and help to those who wish to proceed on this Path.

7. He, who is desirous of attaining perfect salvation, must attend the *Satsang* of *Sat Guru* by performing His *Sewá*, gain His pleasure, receive initiation from Him, and begin performing *Abhyás* of traversing the Path daily. One day, he will, by His grace, reach the august presence of the Supreme Being, and get released from the agonies and pains of physical bodies and from the cycle of births and deaths.

8. Material objects, which one collects, can be of use in the world only. One's body, mind and senses can derive some ease and comfort from them and one's suffering may be alleviated to some extent. But these things cannot be of any use in the attainment of true salvation and welfare of the soul, other than their being utilized in the *Sewá* (service) of *Sant Sat Guru* and His loving devotees or in alms to the poor and needy.

9. That which may truly be of help at the time of distress and death and in traversing the Path to the Highest Region, and accompany the *Surat* (spirit) after leaving the body, is true *Díntá* (humility) and *Prem* (love) for the Supreme Being.

10. According to the intensity of one's love, one feels fortified internally. One experiences ease and joy in the performance of *Abhyás*, and gets closer to the Holy Feet of the Supreme Being.

11. It is incumbent upon everyone to do his best to acquire *Prem* (love) which is eternal. Without it, man is worse than a brute.

SAYINGS

(1)

जा घट प्रेम न संचरे, सो घट जान मसान ।

जैसे खाल लुहार की, स्वांस लेत बिन प्रान ॥

*Já ghat Prem na sanchre so ghat ján masán**Jaise khál luhár kí swáns let bin prán*

Translation :—Know that a heart without love is like a crematorium. It is like the bellows of a blacksmith, which draws in and throws out air, without having life.

(2)

प्रेम बनिज नहिं कर सके, चढ़े न नाम की गैल ।

मानुष केरी खोलरी, ओढ़ फिरे ज्यों बैल ॥

*Prem banij nahin kar sake charhe na Nám kí gail**Mánush kerí kholrí orh phire jyon bail*

Translation :—One, who cannot deal in the commodity of Prem (love) or adopt the Path of Nám, is like a bullock wandering about, wrapped up in the skin of a man.

(3)

प्रेम कारन जिसने कीन्हा खर्च माल ।

धन है वह जन उसको मिलिया प्रेम हाल ॥

*Prem káran jisne kínhá kharch mál**Dhan hai woh jan usko miliyá Prem hál*

Translation :—Blessed is he who gives away wealth in exchange for Prem (love). He will soon be favoured with it.

(4)

प्रेम अग्नि अपने हिरदे बालिये ।

फिक्र भजन और बंदगी का जालिये ॥

*Prem Agni apne hirdey báliye**Fikra Bhajan aur bandgí ká jáliye*

Translation :—Light up the fire of love in your heart.
Ignite the thought of *Bhajan* and *Bandgi* (devotion).

(5)

वाह वाह हे प्रेम तू है निरमला ।

गैर को प्यारे सिखा दीन्हा जला ॥ व

Wáh wáh he Prem tú hai nirmalá

Ghair ko pyáre siyá deenhá jalá

Translation :—All praise to *Prem* (love). Thou art pure and transparent. Besides the Beloved, thou hast burnt all else.

(6)

पहले जिसने अपना घर दीन्हा उजाड़ ।

पाई फिर गुरु प्रेम की दौलत अपार ॥

Pahle jisne apná ghar deenhá ujár

Pái phir Guru Prem kí daulat apár

Translation :—One who devastated one's dwelling, became the recipient of the infinite wealth of *Guru Prem* (love of *Guru*).

(7)

जोगी जंगम सेवड़ा सन्यासी दरवेश ।

बिना प्रेम पहुँचे नहीं दुर्लभ सतगुरु देश ॥

Jōgī jaṅgam sewarā sanyāsī darvesh

Biná Prem pahunche nahín durlabh Sat Guru desh

Translation :—Without *Prem*, *Yogí*, wandering mendicant, *Jain* anchorite, *Sanyásí* (ascetic) and *Darvesh* (beggar) cannot reach the unapproachable region of *Sat Guru*.

(8)

SHABD FROM PREM BANI PART III

अरी हे सहेली प्यारी,

प्रेम की दौलत भारी ।

छिन २ भक्ति कमाओ ॥ टेक ॥

भक्ति बिना सब बिरथा करनी,
 थोथा ज्ञान ध्यान चित धरनी ।
 यह नहिं मुक्ति उपाओ ॥ १ ॥
 प्रेम बिना कोई जाय न पारा,
 पहुँचे नहिं सतगुरु दरबारा ।
 क्यों बिरथा बैस गँवाओ ॥ २ ॥
 ऐसा प्रेम गुरु से पावे,
 जो कोई उनकी कार कमावे ।
 उन चरनन पर सीस नवाओ ॥ ३ ॥
 दीन गरीबी धारो मन में,
 प्रीत बसाओ तुम निज मन में ।
 घट में शब्द जगाओ ॥ ४ ॥
 दया मेहर से सुरत चढ़ावें,
 धुर पद में वे ले पहुँचावें ।
 राधास्वामी चरन समाओ ॥ ५ ॥

Ari he saheli pyári
Prem kí daulat bhári
Chhin chhin Bhakti kamáo.
Bhakti biná sab birthá karní
Thothá gyán dhyán chit dharní
Yah nahín mukti upáo. (1)
Prem biná koí jáya na párá
Pahunche nahín Satguru darbára
Kyon birthá bais ganwáo. (2)
Aisá Prem Gurú se páwe
Jo koí unki kár kamáwe
Un charnan par síś nawáo. (3)
Dín gharibí dháro mana main
Prit basáo tum nij mana main
Ghat main Shabd jagáo. (4)

Dayá Mehar se Surat charháven
Dhur Pad main ve le pahuncháven
Rádhásoámi Charan samáo. (5)

Translation :—O dear friend ! the wealth of Prem (love) is invaluable. Perform *Bhakti* every moment.

Without *Bhakti*, all endeavours are useless. *Gyán* and meditation are all hollow and sham. They cannot lead to *Mukti* (redemption).

Nobody can cross over and reach the *Darbar* (Court) of *Sat Guru* without *Prem*. Why do you waste your life in useless pursuits ?

This kind of *Prem* is to be had from *Guru* by performing His practices. Bow down your head at His Holy Feet.

Be humble and meek of heart. Engender love in the heart of your hearts. Awaken *Shabd* within you.

He will, in His grace and mercy, raise your *Surat* (spirit) and take you to the Highest Region. Merge in the Holy Feet of *Rádhásoámi*.

12. The inestimable jewel, the *Prem*, for the Holy Feet of the Supreme Being *Rádhásoámi Dayál*, can be secured in the *Satsang* of *Sant Sat Guru*. Howsoever one may search for it elsewhere, even a scintilla of true love will not be had, or rooted in the heart, or enhanced.

13. It is not possible to reach the Court of the Supreme Being without *Prem*. Without reaching there, perfect salvation, namely, release from the shackles and thralldom of *Kál*, *Karam*, mind and *Máyá*, cannot be attained. Therefore, all those who desire their release

should search for the *Sant Sat Guru*, attend His *Satsang*, receive initiation from Him and commence *Abhyás*.

14. *Sant Sat Guru's Satsang* is an inestimable boon in this world, and is difficult to be found. But a true and earnest seeker gets it easily.

15. *Sant Sat Guru's Darshan* and *Bachans* afford peace and happiness to those only, whose hearts are imbued with the desire for meeting with the Supreme Being. But those, who are after the pleasures of the world, which alone afford them enjoyment, cannot stay in *Satsang*. They cannot realise and appreciate its importance.

16. The *Sant Sat Guru* delivers discourses on the glory and majesty of the Highest region and of the Supreme Being *Rádhásoámí Dayál*, to those who join His *Satsang*. He implants His love in their hearts. Through this love He affords them His grace which enables them to traverse the Path.

17. He, in whose heart this love is engendered, is always happy and somewhat un-concerned. He is also able to perform *Abhyás* with ease. At the last moment, this *Prem* helps in the withdrawal and abstraction of his spirit and mind, and in the spontaneous manifestation of *Shabd* and *Swarúp*.

18. He, in whose heart is implanted the *Prem* of the Holy Feet of the Supreme Being, will not feel the agony of leaving the body at the time of death. On the other hand, he will get great ecstatic bliss and joy. As his *Surat* ascends, this bliss will go on increasing. Until he is fit for securing access to the Highest Region, he will be located in higher regions of happiness, and born again in the human body so that he may complete his *Abhyás* and reach the Highest Region.

19. It is true that worldly objects, wealth and property do not accompany even the worldly people. But they carry with them the desires for pleasures and the attachment with family, kinsmen, wealth and property. These desires and attachments cause considerable pain and agony at the time of leaving the body. After traversing a little and entering the first *Sunn* (tunnel) which is just above the sixth *Chakra*, the impulse of these desires and associations hurls the *Surat* downwards, and takes it to a new body according to its *Karams*.

20. This predicament of the worldly people is due to the fact that they did not meet with *Sant Sat Guru*, who is the real well-wisher of the soul in this world as well as in others, and that they did not engender love for the Holy Feet of the Supreme Being. In other words, they have to undergo the pain and suffering of deaths and births. Until and unless they meet with the *Sant Sat Guru* and engender love for Him, their wanderings in the cycle of *Chaurási* shall not end.

21. It is, therefore, repeatedly enjoined upon all that, for the welfare of their soul, they should meet with the *Sant Sat Guru* or join the *Rádhásoámi Satsang*. They should receive initiation, begin *Abhyás* as much as they can, and engender love for the Supreme Being *Rádhásoámi Dayál*. This would afford them help here and hereafter, release them from pain and anguish, and, taking them one day to *Param Dhám* (Highest Region), make them happy for ever.

Discourse 17

कल जुग करम धरम नहिं कोई ।
नाम बिना उद्धार न होई ॥

KAL JUG KARAM DHARAM NAHIN KOI
NÁM BINÁ UDDHÁR NA HOI

Translation :—RITUALS AND OBSERVANCES ARE NOT FOR KALI YUGA. WITHOUT NÁM, SALVATION CANNOT BE ATTAINED.

1. The efficacy of *Nám* (Name) consists in that if one calls a man while he is asleep, by his name, he wakes up. Then why should not the Awakened Being hear, if He is called by His Name (*Nám*) ? It is, therefore, incumbent upon all, that for their spiritual welfare, they should learn the secrets and whereabouts of the Supreme Being *Rádhásoámí Dayál*, and repeat His real Name methodically and listen to its *Dhun* (reverberation) within themselves.

2. Names are of two kinds, *Dhwanyátmak* and *Varnátmak*. *Dhwanyátmak Nám* is that which reverberates of its own accord within everybody, without the help of tongue or an instrument. *Varnátmak Nám* refers to one which is written and spoken.

3. People generally perform the *Sumiran* (repetition) of the *Varnátmak Nám*, but without knowing its secrets and method. This is why they derive no benefit therefrom. If they learn the secrets and mysteries of the *Námí* (one whose *Nám* it is) and perform *Sumiran* at the proper centre, they would instantly realize its benefit.

4. The *Abhyás* (practice) of *Dhwanyátmak Nám* consists in fixing the mind and spirit at the proper centre and listening attentively to the Sound, and translating and

elevating the mind and spirit with the help of this *Dhun* (Sound).

5. The seat of the spirit in the wakeful condition is in the eyes. This is the region of *Karam* (actions). All the functions of the body and the world are carried on and pain and pleasure are felt, when the spirit takes its seat at this place. Hence, so long as the seat of the spirit is not shifted inwards and upwards from the plane of the eyes, freedom from the bondages of the body and world and pains and pleasures will not be secured. This elevation can easily, firmly and without danger, be effected by the *Abhyás* (practice) of *Dhwanyátmak Nám*. This *Abhyás* is much easier than *Pránáyám* and other practices. It can be performed easily, without renouncing household and avocation, by children, young and old, males and females, householders and recluses alike.

6. This *Abhyás* is known as the *Surat Shabd Yoga*. Its secrets and method can be learnt from the *Sant Sat Guru*, who knows the secrets of *Shabd*, performs its practice and is the embodiment of *Shabd*. No one else knows these secrets, nor can anyone render assistance internally to an *Abhyási* (practitioner) in traversing the Path and eventually gaining access to the Highest Region.

7. Such a *Sant Sat Guru* is rare ; everybody cannot find Him. But He Himself meets a true and sincere seeker by His grace and mercy. The importance of His *Satsang* is very great. True correction of the mind is effected only in *Satsang*. There the love for the Holy Feet of the Supreme Being *Rádhásoámi Dayál* is implanted in the heart of true and sincere seekers. The mind gets somewhat detached from the world. The practitioner gets bliss and joy in his *Abhyás*.

8. The *Sant Sat Guru* manifests Himself in this world for the good of the *Jīva*. Everybody gets the gift of His *Prem* (love) by His *Darshan* and *Sewá*, and by listening to His *Bachans* and practising His *Abhyás*. This *Prem* (love) effects the purification of the mind day by day, reduces the desires and impulses for pleasures of the world, and raises the mind and spirit towards *Nij Ghar* (Real Home).

9. The status of the *Sant Sat Guru* is very high and exalted. He can enrich anybody He likes in a moment and easily take him across the world, to *Nij Desh* (His Own Abode).

10. The seed of devotion to the Supreme Being *Rádhásoámí Dayál* cannot be implanted in the heart, nor can such devotion, when germinated, be intensified, by anybody except by the *Sant Sat Guru*.

11. Hence, it is proper and necessary for all those who aim at the eternal salvation of their soul, first to search the *Sant Sat Guru*, and to join His *Satsang*. Performing devotion and observing the ways of loving devotees there, they should themselves act and behave accordingly, as far as they can. In this way, they would begin to derive some benefit.

12. Immense is the superiority of *Dhwanyátmak Nám*, i. e., *Shabd*. The entire creation has been evolved and is being sustained by *Shabd*. The entire functions of the world are going on by *Shabd*.

13. The current of *Shabd* is the current of *Chaitanya* (spirit). This is also the current of life and light. *Shabd* is the manifestation of *Chaitanya* (spirit). As long as a man (or for that matter, any other living being) speaks, he is alive ; when he ceases to do so, he is dead.

14. The current of *Shabd* has emanated from the Highest Region, the Holy Feet of the Supreme Being *Rádhásoómi Dayál*. It halted at many stages on the way, bringing forth creations there. Ultimately it descended into *Pind* and took location in the region of eyes. From here it is performing the functions of body and world.

15. There is no *Máyá* in *Rádhásoómi Desh* (Region). From the region, where *Máyá* came into existence, it appeared as covers over the current of spirit. These covers are known as bodies.

16. Unless these covers are cast off and the spirit entity reverts to the *Nirmal Chaitanya Desh* (purely spiritual division), it cannot be truly and completely redeemed. Otherwise it will remain encased in some sort of body and on that account entangled in the objects of *Máyá*. As the body made of the material of *Máyá* cannot remain in a stable condition for all time, the cycle of births and deaths also continue.

17. *Sat Purush Rádhásoómi Desh*, i. e., the *Nirmal Chaitanya Desh* (purely spiritual division), is beyond the region of *Máyá*. It is not at all possible for the spirit entity to go from the *Mrityu Lok* (world of mortals) to the *Nirmal Chaitanya Desh* without catching hold of the current of *Shabd*. In other words, hearing the *Shabd*, the spirit can revert along the same current by which it has descended. No other way has been created by which it can reach the Highest Region.

18. The current of *Shabd* is called *Dhwanyátmak Nám*. One, who does not know the secrets of this *Nám*, can never secure true salvation.

19. As salvation is not possible without *Shabd Abhyás*, much has been said in praise of *Shabd* in all the religions. But being unacquainted with the secrets of *Shabd* and its *Abhyás*, i. e., the method of proceeding on the spiritual Path, no one can derive any benefit from hearing about the praise of *Shabd*.

20. Now the Supreme Being *Rádhásoámí Dayál*, having manifested as *Sant Sat Guru*, has graciously revealed the secrets of *Shabd*, and has explained, in His *Bání* (writings), the easy method of proceeding on the Path. It is therefore, incumbent upon all, that for the welfare of their soul, they should join *Rádhásoámí* Faith, receive initiation in *Surat Shabd Yoga*, and begin its *Abhyás* (practices) as much as they can. They should thereby bring to good use their human form, which they got with difficulty. Otherwise they would wander in *Chaurásí*, take births in high or low forms of life and be subjected to pain and pleasure and recurrent births and deaths.

Discourse 18

RECEIVE : GIVE : HOLD FAST : GIVE UP.
 IN OTHER WORDS, GIVE WHAT YOU TAKE
 FROM OTHERS. PRESENT TO THE SUPREME
 FATHER WHAT YOU RECEIVE
 INTERNALLY. HOLD FAST TO SAT
 (TRUTH) AND GIVE UP WHAT IS
 A-SAT (FALSE).

(1) GIVE AND TAKE IN THE WORLD.

1. Give and take is generally prevalent in the world. In other words, a man receives from others and gives them many things. This practice prevails in the entire creation, both terrestrial and celestial.

2. In this world, all persons get their food from outside objects. Its gross part passes out as urine and stool, and its subtle part is ejected as sweat and spent in performing various bodily functions. The little that is left over is used in the growth and maintenance of the body.

3. The materials of *Máyá* tend to flow outward and downward. Hence, the more the matter is absorbed in the body, the greater would be the tendency of the mind towards the world and its objects. This will cause obstruction in the practice of elevating the spirit to higher regions. This is the reason why men given to passions and pleasures of the world cannot perform spiritual practices correctly, nor can they stay in the *Satsang* of *Sat Guru*.

4. Those devoted to the *Abhyás* of true *Parmárth* take only as much food as is absolutely necessary. As far as possible, they eject it and do not allow it to accumulate

In the body. They retain only as much as is necessary for the functioning of the body. This is so, because they know that matter keeps the *Surat* (spirit) engaged in external activities, and hampers its ascension to higher regions.

5. Likewise, all the sense organs draw in something from outside at the time of indulging in pleasures. They also accumulate it. But a *Parmārthī* purges out with the help of *Abhyās* gradually and at proper time what has thus been accumulated.

6. Besides the sense organ of eating and drinking, other senses also receive and accumulate something, such as the experiences of the objects that are seen and heard about. These experiences create desires and impulses for more of such things or of a higher quality. As a result of this the mind always remains unsteady, and keeps the *jīva* engaged in some activity. The individual does not have time enough to think of his real gain or loss.

7. Fresh desires and impulses keep the *jīva* engaged in the world and his occupation. Due to this his release has become very difficult.

(2) GIVE AND TAKE INTERNALLY.

8. The current of spirit has brought *Chaitanya* from above. This is the capital, which the soul has received from its Source. It is, in miniature, the *Bhaṇḍār* (reservoir) in *Pinḍ*, of all power, energy, love and bliss.

9. Those, who dissipate their spirituality and love, wholly in worldly engagements and procuring pleasures and joys of the mind and senses, fritter away their capital. On account of desires and impulses pertaining to the world

and its enjoyments being very strong, they have to assume bodies again and again. They never even think of their Real Home. According to their actions, they wander in lower forms of existence and waste their spirituality.

10. It is proper for all to think of their *Nij Ghar* (Real Home), and, learning from the *Sant Sat Guru*, the method of proceeding there, to engage in this *Abhyás*. They should develop strong desire for the *Darshan* of the true Supreme Being *Rádhásoámi Dayál*. As their spirit ascends upwards, their status would improve day by day. One day, they would reach the august presence of the Supreme Being and get His *Darshan*. They would secure permanent abode in the *Bhandár* of eternal and supreme bliss.

11. By the performance of the *Abhyás* of *Surat Shabd Yoga*, the *Surat* (spirit) goes on ascending, and its spirituality and refulgence go on increasing, day by day.

12. The most essential and difficult matter is to elevate the *Surat* (spirit) and take it to *Rádhásoámi Desh* (Region). The reversion, in this way, of *Chaitanyata*, love and bliss received by the spirit, at the time of its descent, from the Holy Feet of the Supreme Being, amounts to making a present of the same at His Feet.

13. Those, who do not elevate their spirit by means of *Surat Shabd Yoga*, will ever remain subject to births and deaths. According to their *Karams*, they would wander in higher and lower forms of existence. This amounts to forgetting the Supreme Being, and keeping back His charge. Rather, this is spoiling and reducing it, day by day, in an improper manner. This constitutes disservice and harm

to the soul. Such persons are always subjected to pains and pleasures and the agonies of births and deaths.

14. Some persons consider it their duty to augment and return the capital received from their true parent, the Supreme Being. They do not like to engage themselves in the strifes and wranglings of the world. Such *Jivas* are true *Parmārthis* and *Bhakts*. The *Sant Sat Guru* grants them His *Darshan*, explains to them the secrets of the Path and stages thereon, and initiates them in the practice of *Surat Shabd Yoga*. By His grace and mercy, He takes them to the Highest Region.

(3) TO HOLD FAST TO SAT (TRUTH) AND TO DISCARD
A-SAT (UNTRUTH).

15. In the entire creation, the Supreme Being *Rádhásoámi Dayál* is Truth personified and His *Ansha*, the *Surat* (spirit), is Truth. Whatever else there is or appears to be, is *Máyak* (material) and A-Sat. It cannot remain in a stable condition for ever.

16. All the names and forms pertaining to living beings in creation are those of the *Surat* (spirit).

17. Name and form owe their existence to *Surat* (spirit). On the departure of the *Surat* from a particular body, its name and form also cease to exist. As the true essence in the body is *Surat*, with its departure, the A-Sat *Vastu* (untrue or false thing), viz., body, ceases to exist.

18. If people love each other, fully recognising that the true essence in them is *Surat* (spirit), they would not feel shocked at the departure of the *Surat* (spirit), to the same extent as those who are attached to the body, and do not recognise *Chaitanya Surat*.

19. In short, attachment with perishable things will always cause suffering and the pain of separation. Therefore, the mind and senses should not be strongly attached to the physical form. Or, the result would be pain and suffering.

20. In the region of the admixture of *Sat* and *A-Sat*, no object, name or form can remain in one and the same state for ever. Therefore he who is attached to such a creation, will ever remain subject to births, deaths, pains and pleasures.

21. *Sants*, therefore, say that *A-Sat* prevails in all the regions of *Máyá*. Unless *Surat* goes beyond them, it will, perforce, have to assume body of one kind or the other. The body being perishable and *A-Sat*, the cycle of births and deaths must needs continue. Pain and pleasure shall have to be undergone.

22. Beyond the region of *Máyá* is *Sat*, the *Niraml Chaitanya Desh* (pure region of spirit) ; and this is the *Dhám* of *Sat Purush Rádhasóamí*, the Supreme Being. This *Dhám* is *Ajar* (undecaying) and *Amar* (imperishable), and is the Source of *Mahá Chaitanya*, *Mahá Gyán*, *Mahá Ánand*, *Mahá Prem* and *Mahá Sat*. The *Surat* descended, in the beginning, from there. When it reverts and merges there again, it will be absolutely free from *Kál* and *Máyá*. The cycle of births and deaths will be terminated and the *Surat* will attain to supreme bliss.

23. Hence it is proper and necessary for all those who are desirous of true redemption and supreme bliss, to detach themselves gradually from the region and creation of *Máyá*, and to try to secure access to *Sat Desh*. In other words, they should perform daily the *Abhyás* of *Surat Shabd*

Yoga, and develop and strengthen their desire for the *Darshan* of *Rádhásoámi Dayál* and His *Dhám*. One day their task will be completed by the grace and mercy of *Sant Sat Guru* and *Rádhásoámi Dayál*.

24. Delusions and wanderings prevail in the region of *Máyá*, where its covers are wrapped over the *Surat* (spirit). So long as these covers are not cast off, ignorance and forgetfulness will not be removed completely. This is not possible without the *Abhyás* of *Surat Shabd Yoga*.

25. All are ignorant of the secrets and practice of the *Surat Shabd Yoga*. It is taught only in the *Rádhásoámi Faith*. A true *Parmárthí* and seeker, imbued with true desire for *Parmárth*, can join *Rádhásoámi Faith*, receive initiation and commence its *Abhyás*. He can see for himself that his task is being done and will be completed one day.

Discourse 19

LISTEN TO AND OBEY SAT GURU'S BACHANS.
ENGENDER LOVE FOR THE HOLY FEET OF THE
GURU, AND PROGRESS ON. RUN TOWARDS
NIJ GHAR (ORIGINAL ABODE) BY CATCHING
HOLD OF THE HOLY FEET OF RÁDHÁSOÁMÍ,
AND ATTAIN TO ETERNAL HAPPINESS.

1. This *Bachan* is addressed to him who has been awakened on observing the perishable nature of the world and its objects and man's short sojourn here, and who wants to find out the true Supreme Being and His *Dhám*, the *Bhandár* of supreme and eternal bliss, and who is keen to learn and practise *Abhyás* for reaching there.

2. What such a seeker should do is to find out and join the *Satsang* of *Sat Guru*. He should deport himself with true humility, respect and supplication. He should hear and comprehend His discourses with love and interest and follow what is good for him. He should gradually eradicate evil and improper thoughts from his mind. He should adopt the ways which are essential for acquiring true *Parmárth* and mould his life accordingly.

3. Besides, he should reform himself by observing the ways of loving devotees in the *Satsang* of *Sant Sat Guru*. He should enthusiastically and fervently serve the *Sant Sat Guru* and His loving devotees with body, mind and wealth.

4. When he has heard and understood the glory and magnificence of the Supreme Being and how to realize Him by the practice of *Surat Shabd Yoga*, he should receive

initiation with eagerness, and commence its practice. He should also clearly understand the secrets of the Path and stages thereon.

5. Great importance is attached to *Prem* (love) in *Sant Mat* and the *Sant Sat Guru's Satsang*. Without love, neither worldly undertakings can be performed successfully nor can progress be made on the spiritual Path. Neither the evils of the mind and senses can be eradicated, nor can the obstacles created by *Máyá* be removed.

6. The love for the *Sat Sant Guru* weans the soul from all worldly and outward attachments. Therefore, it is essential for a true *Parmásthí* that first of all he should engender intense love for the Holy Feet of *Sant Sat Guru*. This love would not only loosen and remove the bondages of the world, but also help to a great extent in the Internal *Abhyás* of concentrating and elevating the mind and spirit.

7. Sincere faith and love for the Holy Feet of the Supreme Being *Rádhásoámí Dayál* depend upon the faith and love the devotee has for the *Sant Sat Guru*, because the *Swarúp* (Form) of the Supreme Being and the *Nij Rúp* (Real Form) of the *Sant Sat Guru* are one and the same. If one has love for the bodily form of *Sant Sat Guru*, one would also have love for the *Nij Rúp* (Real Form), to the same extent. This love would help much in the performance of *Shabd Abhyás* ; it will, one day, take the soul to the Highest Region.

8. The Path within will be traversed to the extent of the love for the Holy Feet of *Sant Sat Guru* and the Supreme Being. This Path is the current of spirit or the current of *Shabd*. The spirit current can be withdrawn and

reversed by hearing the *Shabd*. There is no other way by which the spirit current can ascend.

9. This very current of *Surat Shabd* is the Holy Feet of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*. Love should be engendered for this current. One should proceed within by catching hold of this very current or the Holy Feet.

10. This very current of *Surat Shabd* is the current of the Holy Feet of *Sant Sat Guru* and *Rádhásoámi Dayál*. It is the current of light, *Amrit* (ambrosia), *Chaitanya* (spirit) and life. He who catches hold of this current, has caught hold and clung to the skirt of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*. In other words, he has held fast to the Holy Feet.

11. If one hears *Shabd* (Sound) clearly, and gets some bliss, or if one's mind and spirit apply to the Holy Feet in *Dhyán* and enjoy its bliss, then it should be taken that there is progress in *Abhyás*, and the same will be maintained and enhanced day by day.

12. As the *Abhyási* gets bliss and joy within himself, his love for the Holy Feet of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*, will be increased. To the same extent, he will begin to love devotees, and feel detached from the world, its objects and pleasures.

13. As the mind and spirit recede within and ascend upwards, the *Abhyási* gradually gets greater joy in his *Abhyás*. His love for the Holy Feet is increased. He goes on realizing supreme bliss and happiness.

14. If *Abhyás* is performed without fail, the *Abhyási* will, by the grace of *Sant Sat Guru*, one day, reach the Highest Region. This is the *Bhaṇḍár* of supreme bliss and happiness.

15. This task cannot be accomplished in haste. It takes about twenty years for the descent in the body of the spirit current from the sixth *Chakra*, when there are facilities in the accomplishment of this process, and considerable outward help is also available. As for instance, a person's dear and near ones constantly help in the descent of the spirit. On the contrary, ascension is a difficult matter and its *Abhyás* is performed for a very short time. Rest of the time is spent in worldly affairs. Therefore, a *Premí Abhyási* should practise *Abhyás*, with love and faith, twice, thrice or four times every day regularly. He should patiently examine and watch his progress and express gratitude to the Supreme Being *Rádhásoómi Dayál*, and augment his love and faith. In this way, his task will be completed in one, two, three or four lives.

16. It may be noted that progress in every succeeding life will be greater than in the previous one. The *Sant Sat Guru* and His *Satsang* will be available in every life. Progress will start from the point achieved in the previous life. Every succeeding life will be better than the last one in all respects.

17. He, who has intense longing and love, and has effected purification speedily, and has mortified the desires of the world, can achieve in one life what is usually achieved in two lives. In this way, his task can be completed somewhat earlier. But if a person lacks these

attributes, and yet he makes haste and aims at quick progress, then certainly he is ignorant. It is just possible that due to undue haste, he feels disappointed and gives up *Abhyás*. Considering *Rádhásoámí* Faith to be of a low order he may even leave it. Such *Jívas* are ignorant and unfortunate.

18. Wise and intelligent is he who carefully watches and examines his condition, capacity and ability. He performs the *Abhyás* patiently, and is pleased with the bliss and joy he gets. In the expectation of his progress, he goes on enhancing his love for the Holy Feet of *Sant Sat Guru* and *Rádhásoámí Dayál*. Such a person will never suffer loss. The Supreme Being *Rádhásoámí Dayál* will graciously go on advancing him on the Path and one day take him to *Nij Dhám* (Original abode).

Discourse 20

AWAKE AND RUN AWAY ; BREAK OFF AND
 CONNECT. WAKE UP FROM THE SLEEP OF
 IGNORANCE AND INFATUATION. RUN AWAY
 TO NIJ GHAR, RĀDHĀSŌĀMĪ DHĀM. BREAK OFF
 YOUR WORLDLY TIES AND GIVE UP
 INFATUATION FOR THE WORLD.
 CONNECT YOURSELF TO THE HOLY
 FEET OF RĀDHĀSŌĀMĪ DAYAL AND
 SANT SAT GURU.

1. All persons are so much engrossed in the world and its affairs and are so attached to their family and kinsmen, that they have no time even to think of the Supreme Being and His Abode. Although they see that everything in this world is perishable, yet they are not mindful of their own death. They assert that this creation has a Supreme Being, but they do not seek Him, or offer prayers to Him, or engender love for Him. They know that the soul or spirit entity is immortal, and even then they do not care to inquire where they would go after leaving this body and world and whether they will be happy or not. For a short stay in this world, they work day and night for securing happiness and warding off troubles. But they do nothing for the life after death. This sort of attitude is the result of ignorance and delusion.

2. All *jīvas* should rouse from this ignorance and forgetfulness as soon as possible. The sign of this awakening is that they seek the Supreme Being and find out who He is, what His attributes are, where He dwells, how He can be found out and how to escape from pains and pleasures, births and deaths.

3. Complete answers to the above, can be had in the *Rádhásoámi* Faith alone. In no other extant religion, have the secrets been given out fully. Nor has the method of translating and elevating the spirit to the *Dhám* (Abode) of the Supreme Being explained.

4. Now here are the answers to the above questions. The Supreme Being is *Sat Purush Rádhásoámi Dayál*. He is *Shabd* personified. His august abode is in the Highest Region. The Path starts from the region of eyes, which is the seat of the spirit in the wakeful condition. The *Surat* (spirit) can reach the Highest Region by catching hold of the *Dhun* (reverberation of *Shabd*). Getting the *Darshan* of the Supreme Being *Rádhásoámi Dayál*, it attains to supreme bliss. On reaching there it becomes formless and spiritual and the cycle of births and deaths comes to an end. Pain is due to association with physical body, which is subject to births and deaths. The physical body is made of *Máyá* which cannot remain in one and the same condition for ever.

5. A sincere seeker and devotee should join *Rádhásoámi Satsang*. Receiving initiation in the secrets of the Path, and the stages thereon and learning the modes of practices, he can commence the *Abhyás*. By increasing love and faith in the Holy Feet of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*, he can make progress easily and quickly.

6. As a person is able to perform *Abhyás* correctly, with love and yearning, so he would realize bliss and joy internally. To the same extent, he would feel indifferent and detached from the world and its pleasures. His desires would also be minimized.

7. Continuing steadfastly his *Abhyás*, the devotee will, by the grace and mercy of the Supreme Being *Rádhásoámi*, be able to abide, one day, in *Nij Ghar* (Original Abode). He will obtain bliss and joy of *Darshan* of the Supreme Being *Rádhásoámi Dayál*.

8. Proper and easy performance of this *Abhyás* would be possible if the devotee is somewhat indifferent to the world and its objects. By attending *Satsang* and hearing discourses, old habits and nature and the desires for the world and its pleasures would be reduced and eradicated. Instead, he would realize and appreciate the value of *Parmárth*, generate love for the Holy Feet of the Supreme Being, and have yearning for His *Darshan* in His *Dhám*.

9. By attending *Sant Sat Guru's Satsang*, a true devotee can get the above benefit speedily. By His grace and mercy, his love will be augmented. At the same time he will also make progress in his *Abhyás*.

10. In like manner, a sincere and loving *Abhyási* will gradually get rid of his attachment for the world and its paraphernalia. His love for and faith in the Holy Feet of the Supreme Being will go on increasing.

11. In short, the *Surat* (spirit) will be released from the world and move towards higher regions. To the extent this is done, the bondages of the body and the world will be reduced or loosened. The mind and spirit cannot ascend upwards, without being detached from the world.

12. Some people consider this world as their home. They take pleasure in worldly enjoyments, honour and authority. Such people will be born again and again in

this world according to their desires and actions, and will be subjected to pains and pleasures and the sufferings of births and deaths.

13. He, who joins *Rádhásoámi* Faith with some fervour and enthusiasm, and performs the *Abhyás* of *Surat Shabd Yoga* even to a little extent, would, by the grace and mercy of *Sat Guru*, be also redeemed one day, and saved from the sufferings of births and deaths.

14. It is, therefore, proper and necessary for all to join *Rádhásoámi* Faith, mustering as much love as they can. Getting initiated in the *Abhyás* of *Surat Shabd Yoga*, they should commence its practice. They would also be saved. One day they would reach the Highest Region and attain to supreme bliss.

15. One special advantage in *Rádhásoámi* Faith is that the devotee is not required to renounce family and avocation. Its *Abhyás* can be properly performed, while leading family life, provided the directions of the *Sant Sat Guru* are followed. The welfare of the soul can thus be attained easily. This benefit is not available in other religions. In the practice of *Pránáyám*, strict rules of conduct have to be observed and *Prán* (breath current) has to be controlled and elevated. This cannot be done by a family man. A little relaxation may endanger life or cause serious illness.

Discourse 21

THE *jīva* SETTLED IN THE WORLD, RELISHED IT, SANK INTO IT, GOT ENSNARED BY IT AND WAS FINALLY SWALLOWED BY IT. NOW IF, BY THE GRACE AND MERCY OF THE SANT SAT GURU, HE REVERTS I N T E R N A L L Y, DWELLS THERE, ENJOYS INTERNAL BLISS, PENETRATES INWARDS, GETS ABSORBED IN THE CURRENT OF HOLY FEET AND IS SEIZED IN IT, THEN, OF COURSE, HIS SPIRITUAL WELFARE CAN EASILY BE WORKED OUT.

1. In the beginning, the *Surat* descended from the Holy Feet of *Rādhāsoāmī Dayāl*, and, passing through *Brahmaṇḍ*, took location in the third *Til* or the sixth *Chakra* in *Pinḍ*. From here two currents issued forth and came into the two eyes and settled in the pupils. One current came to the tongue and began to relish taste.

2. The *Surat* then sank into the world through the sense organs of eyes and ears. It was ensnared by attachment for family, kinsmen, wealth and property and was finally swallowed up by the pleasures of senses.

3. Due to its descent, dissipation and ensnarement in the world, the *Surat* has to undergo pains and pleasures according to its desires, cravings, ambitions and attachments. It is often tormented by anxieties and worries.

4. Some pains and pleasures are real, while others are ephemeral. The real ones are those which the mind and spirit experience according to law of consequences. The latter are caused, due to the love and attachment one has for those who are undergoing them.

5. Besides ordinary pains and pleasures, the most severe suffering is that of death, which every one has to undergo. Nobody can, under any circumstance, escape it. Nor can anybody be of help and assistance to another in this suffering.

6. If one spends the whole of one's life in the affairs of the world and the pleasures of the mind and senses, and if these very desires and longings get implanted in the mind, they would, after death, hurl one's spirit into the body. In this way, the round of births and deaths and assumption of physical bodies in higher and lower forms of life and regions will continue for ever.

7. The Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru* say that he, who wants to be saved from the above troubles and sufferings, and aspires for the attainment of supreme bliss in the eternal region, should join the *Sant Sat Guru's Satsang* or *Rádhásoámi Satsang*. Getting initiated in the secrets of the Supreme Being *Rádhásoámi Dayál*, His *Nij Dhám*, the Path leading thereto, the stages thereon, and the method of traversing it by the *Abhyás* of *Surat Shabd Yoga*, he should commence its practice. He should strengthen the *Saran* of the Supreme Being *Rádhásoámi Dayál*. His task will thus be accomplished, his mind and spirit will concentrate and proceed towards the Original Abode.

8. Just as at the time of its descent, the *Surat* got tied to the body, world, family, kinsmen, etc., similarly when it applies itself internally to *Shabd* and the Holy Feet of *Rádhásoámi Dayál* with love and faith, it would be possible to be freed from recurring births and deaths and to attain to the *Param Dhám* (Highest Region).

9. It is, therefore, imperative for the *Surat* first to dwell in the third *Til*, enjoy the bliss of *Shabd*, penetrate to the higher regions by means of *Shabd*, get absorbed in the Holy Feet of the *Guru* with love and faith and be swallowed up in *Darshan* and *Swarúp*. Thereafter it would be possible to realize that the *Surat* is being detached from the world, and inclined towards true *Parmáarth* and Holy Feet of the Supreme Being, and the Path is being traversed. Gradually its task will be completed one day.

10. What has been stated above can be achieved in the *Satsang* of *Sant Sat Guru* or His loving devotees ; nowhere else can it be done. Whether a man is rich or poor, he can derive no benefit unless he conducts himself with true *Dintá* (humility) in the Holy presence of the *Sant Sat Guru* and in His *Satsang*.

11. Such a *Satsang* is now-a-days available in the *Rádhásoámi* Faith. It is only there that one can learn the secrets of the Supreme Being and His *Dhám*. The Path and the stages thereon, and the method of proceeding there by practising *Surat Shabd Yoga*, are explained there at the time of initiation. In no other extant religion, are these secrets and initiation given out at all.

12. Those, who desire to escape from pain and anguish and from recurrent births and deaths, should join *Rádhásoámi* Faith, attend *Satsang* held there and commence *Abhyás* after due initiation. They should strengthen the *Saran* of the Supreme Being *Rádhásoámi Dayál* and the *Sant Sat Guru*. In this way, their task will easily be completed. They will be saved from various kinds of troubles and sufferings. Securing abode in His everlasting

region, they will have the *Dārshan* of the Supreme Being *Sat Purush Rádhásoámí Dayál* and attain to supreme bliss.

13. Those, who, due to neglect and misunderstanding, do not join *Rádhásoámí Satsang*, and fail to perform the practice of *Surat Shabd Yoga*, will be subjected to awful torments at the time of death. They will wander in *Chaurási*, in the region of *Máyá*. In other words, they will again and again assume physical bodies in higher and lower forms of life and suffer consequent pains and pleasures, and the pangs of births and deaths.

Discourse 22

EXAMINE, TAKE WARNING AND BE CAUTIOUS.
SEARCH, MINGLE AND UNITE. SING, MEDITATE
AND HEAR SOUND.

ON EXAMINING THE PERISHABLE NATURE OF THE
WORLD, TAKE WARNING AND BE NOT DECEIVED.
BE CAUTIOUS AND ADOPT MEASURES FOR
GETTING DETACHED FROM THE WORLD. IN
OTHER WORDS, SEARCH FOR THE SAT GURU,
IDENTIFY YOURSELF WITH HIS SATSANG AND
ENGENDER LOVE FOR AND FAITH IN HIM.
RECEIVING INITIATION FROM HIM, SING
HIS PRAISES, MEDITATE UPON HIS
SWARUP (FORM), AND LISTEN
TO SHABD INTENTLY.

1. If a person carefully examines the condition of this world, he will realize that it is full of deception. Nothing is permanent. Nor can anyone stay here. In spite of this, people incessantly desire for the objects of this world. They try all means, and work hard for the fulfilment of their desires. They are pleased and puffed up when their desires are fulfilled. But they weep and wail when they have to leave them.

2. People should consider whether they should spend all their time in procuring the objects of the world and enjoying the pleasures of senses in this world where their stay is only for a short duration. Or whether they should engage in these activities only moderately, and devote the rest of their time to searching *Nij Ghar*, from where the *Surat* descended in the beginning, and in learning the secrets of the Path and the modes of practising the same. In case, this is not done, *Kál* will, at the time of death,

forcibly drag the *Surat* out of the body, and inflict great torments. Therefore, one should decide on clearing this Path in this life and adopt measures to save oneself from the tyrannies of *Kál*.

3. A truly wise person and seeker will certainly make enquiries as to where he should rest after leaving the body, where that place is and how it can be attained. Having found this out, he will apply himself to necessary spiritual endeavours. On obtaining bliss and joy internally, he will accelerate his efforts. Gradually, he will detach himself from the world and its objects.

4. The above cannot be achieved without the grace and mercy of *Sat Guru*. Therefore, when one takes warning and becomes cautious on examining the condition of the world, one should search for *Sant Sat Guru*, join His *Satsang*, and become friendly and intimate with loving devotees in *Satsang*. One should purify one's mind and intellect by listening to the discourses. One should serve the *Sant Sat Guru*, and engender love and faith for Him, until one identifies oneself with Him so that He may accept one as His own.

5. When a man joins *Satsang* and comes before the *Sant* with fervour and keenness, He graciously initiates him in *Surat Shabd Yoga*. He gives out the secrets and whereabouts of the Supreme Being and His *Dhám* and the Path and stages thereon, and explains the method of proceeding on the Path. When such a man practises the mode of devotion, he himself realizes internal secrets to some extent.

6. When an initiate experiences, by the grace of the *Sant Sat Guru*, some concentration and ascension of his mind and spirit, and obtains some bliss, within himself, he should

sing the praises of the *Sant Sat Guru* and the Supreme Being *Rádhásoámi Dayál*, again and again. He should also mentally offer thanks for the grace and mercy showered upon him from time to time.

7. The glory of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru* is infinite and limitless. It is not in the power of anybody to sing His praises even to a little extent. Nevertheless, every loving devotee should sing His praises, extol Him and relate His glorification and magnificence, according to his understanding and capacity. This will fill his heart with joy, fervour and love, and enable him to perform his *Abhyás* with ease and pleasure.

8. The first *Abhyás* is the *Sumiran* (repetition) of the *Nám* and *Dhyán* (contemplation) of *Guru Swarúp*. This steadies the mind and gives bliss. By meditating at the various stages, progress will be made, love and faith will be enhanced and internal purification will be effected.

9. When one succeeds in performing *Dhyán* of *Guru Swarúp* correctly, one, by *Mauj* and *Dayá*, also hears *Shabd* distinctly. By fixing one's attention on *Shabd*, the mind and spirit will, by the grace of the *Sant Sat Guru*, ascend. They will be delighted on gradually experiencing the spectacle and bliss of higher regions.

10. By thus performing *Abhyás*, the object of the *Jíva* will be fulfilled easily. He will, one day, cross the region of *Máyá*, reach the Highest Region and attain to supreme bliss. He will be absolutely freed from recurrent births and deaths, and the bodily bondages, and pains and pleasures.

11. Such is the eminence of the *Sant Sat Guru* that the people of this world, by attaching themselves to His Holy Feet, can easily be redeemed. Going beyond the region

of *Máyá*, they can reach the Abode of *Sat Purush Rádhásoámi* which is absolutely free from *Kál*, *Karam*, *Mana* and *Máyá*.

12. *Rádhásoámi Satsang* is the *Satsang* held under the aegis of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*. He, who joins this *Satsang*, and, after due initiation, performs the *Dhyán* of *Guru Swarúp* and the *Sumiran* of *Rádhásoámi Nám* and hears *Shabd* with mind and spirit, within himself, and engenders love for and faith in the Holy Feet of *Rádhásoámi Dayál*, will experience His continuous *Dayá* (grace). The Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru* will extend Their protection to him in every way, and enable him, one day, to enter the Original Abode. He will not have to come back in the body and the world again, but he will attain to everlasting bliss and happiness.

Discourse 23

CORRECT YOUR ERRING MIND. ERADICATE ITS SATANIC TENDENCIES. APPLY YOURSELF TO THE HOLY FEET OF RÁDHÁSOÁMÍ. BE HUMBLE BEFORE THE GURU. THEN YOU WILL RISE UPWARDS AND OBTAIN BLISS.

1. In this world, all have forgotten the true Supreme Being and His *Nij Dhám* which is their real home. They are tied to various objects and living beings, and are deluded. They see that people are dying and all objects are being destroyed. But they hardly think of their own death. They never think where they would go after death and whether they would be happy or not.

2. People have to stay in this world for a very short period. But they make all kinds of efforts for procuring happiness and removing unhappiness. They know that the spirit entity is immortal. But they do not at all care to find out where they would go after death and whether they would be happy or miserable there. Day by day, they get entangled in the world, its objects, family and kinsmen. They perform all sorts of *Karams* (actions) for their sake.

3. This delusion and illusion cannot be removed without the *Satsang* of *Sat Guru*, for it is there that the secrets and mysteries of the Supreme Being, His *Nij Dhám*, the Path and the stages thereon, are revealed, and a clear exposition is given of the creation of the three *Loks* (worlds), which are within the region of *Máyá*. It is emphatically stressed in *Satsang* that he, who remains entangled in the region of *Máyá*, will not be saved

from births, deaths, pains and pleasures consequent upon the assumption of bodies. This is possible only if a man has strong yearning for the *Darshan* of the Supreme Being *Rádhásoámi Dayál* and for reaching His *Nij Dhám* and performs the *Abhyás* of proceeding thereto.

4. Being misguided and deluded by ascetics, priests and hereditary *gurus*, the worldly people indulge in calumniating the *Sant Sat Guru* and His *Satsang*. For the sake of their livelihood, honour and gain, these professionals do not like that anyone should join the *Satsang* of *Sants*, know the secrets and whereabouts of the true Supreme Being, His *Dhám* and the method of gaining access there, and perform these practices.

5. The above class of people are the agents of *Kál Purush* and have been assigned the work of looking after this world. He who associates with them and accepts their advice, will remain within the bounds of *Kál* and *Máyá* and wander again and again in the world.

6. One, desirous of joining *Dayál Mat* (religion of *Dayál*, the Merciful) and securing abode in the *Dhám* (Region) of *Dayál Purush* (the Merciful Lord), should keep oneself aloof from the company of those who preach *Kál Mat* (religion of *Kál*), which includes the worship of idols and relics, pilgrimages, fasting, *Haṭh Yoga*, *Buddhi Yoga*, *Prán Yoga*, *Báchak Gyán*, etc. Such a one should search for and find out the *Sant Sat Guru's Satsang* and join it. One will then learn the real secrets of the true Supreme Being and the true Path.

7. Besides these agents of *Kál*, a man's mind and senses are also the emissaries of *Kál*. They are wholly inclined towards the world and its pleasures. Their tendencies should be curbed with the help of *Sant Sat Guru* and His *Satsang*. Yearning for meeting with the true Supreme Being should be engendered in the mind. The mind and senses should chiefly be engaged in finding the true Supreme Being. The affairs of the world, avocation and the care of body, family, etc., should occupy the second place.

8. Without the *Satsang* and grace of *Sant Sat Guru*, the mind and senses will never behave properly. Therefore, the first essential is to seek the *Sant Sat Guru* and His *Satsang*. Then one should join it with humility and love, listen to and ruminate upon the discourses and act upon them. In this way the propensities of *Kál* will gradually be overcome, and the mind will somewhat apply to the Holy Feet of the Supreme Being *Rádhásoámi Dayál*.

9. As one hears in *Satsang* the secrets and whereabouts and the importance of *Rádhásoámi Dayál* again and again, one will realize the necessity of endeavours for true *Parmásth*. By grace, one will be able to perform *Abhyás* to some extent, and realize its bliss within oneself. Thus one's yearning, love and faith in the Holy Feet of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru* will be developed. *Díntá* (humility) and dependence will be increased.

10. With the augmentation of *Prem* and *Díntá*, progress in the *Abhyás* of the *Surat Shabd Márg* will be made, by the

grace of *Sant Sat Guru*. Internal experiences of grace and mercy will be had. The mind and spirit will ascend and obtain bliss and joy. It is then that the *Jiva* will be able to appreciate to some extent the grandeur of the *Sant Sat Guru*, His *Satsang* and initiation and grace and mercy. Love and faith in the Holy Feet will increase day by day. In this way, one day the *Surat* will reach the Highest Region and its task be completed. In other words, it will attain to supreme and everlasting bliss. Having the *Darshan* of its true parent, the Supreme Being *Rádhásoámi Dayál*, it will rest in His Holy Feet, and get absolute freedom from recurrent births and deaths and consequent pain and anguish.

Discourse 24

DISGORGE THE WORLD. SWALLOW IN SHABD,
WHICH IS THE CURRENT OF AMRIT (AMBROSIA).
MAKE A PRESENT OF BODY, MIND AND
WEALTH. RECEIVE THE GIFT OF PREM (LOVE).

1. From times immemorial the soul has been in this creation and has passed innumerable lives in the region of Máýá. This is why it is very strongly tied to the mind, senses, body, family, kinsmen, wealth, property, pleasures, etc. Such thoughts, impulses and desires have got embedded in the mind.

2. The whole period, right from birth to the time a man comes before the *Sant Sat Guru* and joins His *Satsang*, is spent in the activities and affairs of the world and with family, kinsmen, castefellows, friends, acquaintances, etc. The thoughts and impulses pertaining to these matters are constantly arising in his mind, whether he is alone or with others. Until they are removed, the spiritual discourses cannot be impressed on the mind and kept in view.

3. Therefore, the *Sant Sat Guru* graciously lays down that the devotee should first disgorge the world. He should remove worldly thoughts from the mind and minimize them. Instead, he should hear the discourses of the *Sant Sat Guru* attentively and implant them on the heart.

4. As one carefully listens to discourses in *Satsang* and understands them, the affairs of the world appear to be paltry and insignificant, and gradually get out of the mind. In this way impulses and desires will be reduced. Internal purification will then be effected, to some extent. One

would gradually become *Parmārthī*. In other words, love for the Holy Feet of the Supreme Being *Rādhāsoāmī Dayāl* and *Sant Sat Guru* will be generated in the heart.

5. When one has imbibed the influence of *Satsang* to this extent, the *Sat Guru* will graciously initiate one in the practice of *Dhyān* and *Bhajan*, which consist in withdrawing the mind and spirit with the help of *Swarúp* and elevating and stabilizing them in higher regions with the help of *Shabd*. He will make the devotee perform *Abhyás* daily. This practice affords internal bliss and happiness to the mind and spirit.

6. As the mind and spirit apply with love and yearning to *Shabd* and *Swarúp*, bliss will be increased, peace and strength will be experienced, and ambrosia will be had.

7. But this is possible only when the mind is purged of all desires and impulses pertaining to worldly pleasures, honour and prestige, and when intense love is engendered for the *Guru Swarúp* and *Shabd*. This state will be attained after attending *Satsang* and performing *Abhyás* for some time.

8. The mind and senses are very much engrossed in the pleasures of the world. Their natural inclination is towards the world. Hence he, who would turn them inwards, must struggle a lot. After continuous struggle for some time, the mind will, by the grace and mercy of the *Sat Guru*, begin to behave properly.

9. For the fulfilment of this task, a *Parmārthī Abhyásí* should keep a close watch on his mind. He should all the time critically scrutinise its activities and behaviour. He

should check and curb improper, inappropriate and unnecessary desires and impulses. By the performance of *Abhyás* for some time, the mind will gradually give up its old habits. To that extent, *Parmárthi* thoughts and desires will arise and grow.

10. When the mind and senses of a *Premí Parmárthi* begin to behave properly, he will have no hesitation and difficulty in surrendering his body, mind and wealth completely at the Holy Feet of the *Sat Guru*. In other words, he will entirely become a true disciple and dear child of *Sat Guru*. Love for and faith in the Holy Feet will be deeply rooted in his heart.

11. *Sat Guru* would then graciously grant the gift of *Prem* to His loving disciple. This would enrich his body and mind. His *Surat* will be wholly saturated with *Prem*. *Shabd* would resound and ambrosia will shower all the time.

Discourse 25

DESCENT OF SPIRIT INTO THE BODY AND THE WORLD. ITS REVERSION TO *NIJ DHÁM* BY THE *ABHYÁS* OF *SURAT SHABD YOGA*. WITH REFERENCE TO THE DAILY BEHAVIOUR OF THE SPIRIT IN HUMAN BODY, THE SUPREME BEING *RADHÁSOÁMÍ DAYÁL* HAS SHOWN THIS PATH. TO EMPHASIZE THE FACT THAT EXCEPT *SURAT SHABD YOGA*, THERE IS NO OTHER PRACTICE FOR THE ELEVATION OF THE SPIRIT AND ITS ADMITTANCE INTO THE *NIJ GHAR* (ORIGINAL ABODE).

1. The spirit is an *Ansha* (particle, emanation) of the Supreme Being. Since eternity, it has been merged in Him.

2. When, by *Mauj*, *Shabd* manifested itself, its *Dhun* (reverberation) burst forth in the form of a current. In other words, *Surat* descended from *Nij Dhám* (Original Abode). Halting at various stages, it brought forth creations there. Passing thus through the first and the second grand divisions, viz., *Nirmal Chaitanya Desh* (purely spiritual division) and *Brahmánd*, it finally took location in *Pind*, at a point between the two eyes. Thence issued forth two currents to the two eyes which perform all the functions of the body and the world. Through the media of mind and senses, this current got entangled in various pleasures, objects, family, kinsmen, wealth and property, and experiences pains and pleasures.

3. The true Supreme Being *Sat Purush Rádhásoámí Dayál* has been constantly bestowing His grace and kindness on the *Surat* (spirit). Right from the time of its separation from His Holy Feet and descent into the form of *Dhun* and location in the human body at the focus of the eyes, the Supreme Being has also been with it in every human body, and keeping a merciful eye on it.

4. The *Surat* (current of *Dhun*) has assumed forms and evolved creations at all stages and descended finally to the *Pinḍ*. All these forms were thus assumed by the Supreme Being Himself. Each of the higher forms is, so to say, the father, master, creator and *guru* of the lower one.

5. The Forms assumed by the *Adi Surat* (Prime Spirit or *Shabd*) in the first grand division of creation, the purely spiritual division, are formless or purely spiritual. The entire creation is encompassed by them.

6. The forms which that current assumed on its descent in *Brahmánḍ*, are alloyed with *Shuddha Máyá* (pure *Máyá*). In other words, they assumed the covers of *Shuddha Máyá*.

7. When the same current descended further in the region of *Malín Máyá* or *Pinḍ*, besides the covers of *Shuddha Máyá*, those of the *Malín Máyá* came over it as also over all the forms of this division.

8. Thus the spirit was wholly subordinated to all those currents which came into being at every stage, by the admixture of *Chaitanya* and *Máyá*. In *Pinḍ* or the third grand division these currents are very impure. They are so powerful that they divert the spirit or attention wherever they like.

9. The inert objects created by *Máyá* have also great attraction. They attract towards them the currents of mind and senses and along with them the attention of the spirit as well.

10 The mind and senses are the instruments, appended to the body. It is through them that the spirit establishes connection with this *Mrityu Lok* (world of the mortals) and performs functions here.

11. The creation of the first grand division, the *Nirmal Chaitanya Desh*, was evolved by the *Adi Surat*, by the *Mauj* of *Sat Purush Rádhásoamí Dayál*. That of the second grand division, viz., *Brahmánḍ*, was brought forth by *Niranjan* and *Ádyá* with the permission of *Sat Purush*. That of the third grand division, viz., *Pinḍ Desh*, was brought about by *Brahmá*, *Vishnu* and *Mahesh* with the permission and help of *Niranjan* and *Jyoti*. The *Pinḍí Mana* (individual mind) and senses are the agents that perform all actions in *Pinḍ*.

12. *Máyá* has created variegated objects in this world to allure and tie down the *Surat* (spirit). The more powerful the mind and senses, the more outward their flow and tendency. Nobody is even aware of the internal Path that leads upwards, nor does anybody turn his attention to it. The result is that the *Jíva* is always entangled in the whirl of pains and pleasures, because the objects, family and kinsmen to whom he is attached, are not lasting.

13. Generally all are inclined towards the world, its objects and pleasures. In spite of the fact that all know that one day they have to die and leave behind every thing in a moment, and will get nothing except woe and regret, nobody takes steps to ward off the agonies of death.

14. At the time of death, *Kál* pulls up the spirit. But the spirit, due to its inclinations, and attachment with the world, tends to go downward and outward. In this tug of war, the dying person has to undergo severe pain. After death, he suffers a great deal on account of his *Karams*. This is reflected on his face, which becomes extremely dreadful and miserable.

15. Nothing pertaining to this world, members of one's family and caste-fellows can render any help in this suffering, nor can wealth and property be of any avail. Of course, if one takes the *Saran* of *Sant Sat Guru* and the Supreme Being *Rádhásoámi Dayál*, receives initiation from Him, and performs the *Abhyás* of the *Surat Shabd Yoga*, one would not undergo the agonies of death at all. On the other hand, one will obtain much bliss and happiness on having the *Darshan* of the Supreme Being.

16. Hence, he, who is truly desirous of release from births and deaths, and bodily pains and pleasures, should join the *Satsang* of *Sat Purush Rádhásoámi Dayál*, hear His discourses attentively and carefully, receive initiation and begin practising the *Abhyás* of *Surat Shabd Yoga*. Then of course he will be saved.

17. The Supreme Being *Rádhásoámi Dayál* is so very gracious to the *Jívas* that, since He gave them human form, He is Himself with them all the time. On the analogy of their daily behaviour, He showed them clearly the Path of true salvation and redemption that leads to His Region. It is sad if, inspite of this, they do not seek Him but remain entangled in rituals, observances and delusions, and allow themselves to be deceived by professionals.

18. Now for the Path to salvation. The seat of the *Jiva*, in wakeful condition, is in the eyes. In sleep, the current of spirit recedes inwards and upwards, first to the *Suksham Sharir* (subtle or astral body), the land of dream, and then to the *Káran Sharir* (causal body), the region of deep slumber. In trance and delirium, when pulse and breathing stop, the soul recedes still further. During these processes, due to the withdrawal of the spirit-current, the bodies, one after another, become inert, and free from bondages. Pains and pleasures pertaining to one body are not felt in the other.

19. From the above, it is clear that the Path of redemption and salvation, which effects release from the bondages of bodies and creations, leads inwards and upwards from the region of eyes. He, who traverses this Path, can detach himself at will, from the coarse, subtle and causal bodies.

20. Besides, at the time of death the soul recedes towards its real home, along this very Path. The withdrawal of spirit starts from the toes. When the current has receded upto the plane of eyes and the pupils turn, death ensues. The Path along which the current of spirit recedes in sleep, is the Path along which it withdraws at the time of death. Hence this is the Path for reverting to the real home. It is also the Path along which the *Surat* (spirit) descends into *Pinđ* at the time of birth. The spirit goes back after leaving the *Pinđ* or body along this very Path.

21. He, who wants to be released from physical bodies and its pains, as also from awful sufferings of death, should proceed on the Path that starts from the region of eyes. This is the *Abhyás* of *Surat Shabd Yoga*. It consists in

uniting the spirit with the *Dhun* which is reverberating within everybody. This is the current of *Chaitanya* or life. In brief, one should revert along the Path on which the spirit has descended, and reach the point whence the current emanated.

22. In case this *Abhyás* is not performed, and the whole life is spent in worldly engagements and pleasures, then, according to his nature, habit, worldly desires and ambitions, the man must assume body after death, undergo pains and pleasures, and suffer awful torments of death. This cycle will never cease.

23. Besides *Surat Shabd Yoga*, no other practice exists, for reverting the *Surat* (spirit) and taking it to its *Nij Ghar* (Original Abode). It is only by catching hold of the current of *Shabd* that the *Surat* (spirit) can get admission into the Highest Region. It was *Shabd* which manifested in the beginning. The entire creation was evolved by the current of *Shabd*. Hence one, who receives initiation into the secrets of *Shabd* and proceeds along its current, can reach the Holy Feet of the Supreme Being, from where the *Ádi Shabd* (Prime *Shabd*, Sound) has emanated. One, who proceeds along any other current, will remain confined to the region of *Máyá*. For, all other currents were caused by the admixture of *Máyá*, and are subservient to the current of *Shabd*, which is the current of life and spirit. They are all vitalized and sustained, and are moving by the energy of the current of *Shabd*. If the current of spirit or *Shabd* were to withdraw, all other currents would cease to function and exist. In other words, as long as the current of spirit does not come back, all other current would remain latent and inoperative.

24. The current of *Shabd* is the current of *Chaitanya* (spirit), for *Shabd* is the symbol of *Chaitanya*. Its secrets are with *Sants* or their loving devotees only. Its *Abhyás* is, at present, practised in *Rádhásoómi Satsang*. A true seeker or a *Dardí* (one burning with the pain of separation from the Beloved) can receive initiation there and commence *Abhyás* and thus achieve his objective. Those, who are engaged in outward *Parmárthí* activities, will only get the benefit of *Shubha Karams* (meritorious acts) in the form of some happiness. But they can never attain to salvation, i. e., release from births and deaths.

Discourse 26

ACCEPT THE ATTRIBUTES OF THE GURU. REPEAT HIS NAME. WITHDRAW FROM THE WORLD. BE DETACHED FROM THE BODY. MERGE IN THE SHABD. BECOME IMMORTAL. ABIDE IN THE ETERNAL REGION.

1. Death rules supreme in this world. No one can escape it, howsoever hard he may try.

2. So long as a man is attached to the body, family, kinsmen, pleasures and objects of this world and his mind is imbued with their desires, he has to take births and die not only once but again and again, and every time he has to undergo the severe pain and anguish of death.

3. He, who wants to escape from this pain and anguish, and to reach the Eternal Region and attain to supreme bliss, must find out the *Sant Sat Guru*, attend His *Satsang*, listen to His discourses and engender love and affection for Him.

4. He should receive initiation into the secrets of the Supreme Father *Rádhásoamí Dayál*, His *Dhám*, the Path leading thereto, the stages thereon and the modes of practices, and commence this *Abhyás*.

5. At the time of initiation, the *Sant Sat Guru* instructs the devotee how to perform *Dhyán* (contemplation) of the *Guru Swarúp* and to listen the *Shabd* internally. This *Shabd* is called *Dhwanyátmak Nám* and is the Name of the *Guru* and Supreme Being. By attending to it, one will make speedy progress in the *Abhyás* of *Nám*. One's mind and spirit will concentrate and proceed towards *Param Dhám* (Original and Highest Abode).

6. As some bliss is realized internally, love and affection would be awakened for the Holy Feet of *Sant*

Sat Guru and *Rádhásoámi Dayál*. And others, on hearing about it, will also begin to evince interest in *Abhyás*. They will also join *Satsang* and receive the grace of *Sant Sat Guru*,

7. When an *Abhyási* experiences within him grace and protection, his love for the Holy Feet of *Sant Sat Guru* increases and he accepts His attributes. He performs the repetition of *Nám* and the *Abhyás* of *Surat Shabd Yoga* with fervour and zeal.

8. As he progresses in this *Abhyás*, his mind and attention begin to turn away from the world, its objects and pleasures. His *Parmárthí Anurág* (spiritual love) increases day by day, so much so that he becomes unmindful of the conventions and attachments of the world. He actively and unhesitatingly partakes of *Bhakti* (devotion) and its ways.

9. Such an *Abhyási* looks upon this world as a place of deception. His attachment and regard for it are diminished and removed. *Satsang*, *Sant Sat Guru* and loving devotees become dear to him. He is fully determined to reach the Holy Feet of *Rádhásoámi Dayál*.

10. As the mind and spirit concentrate and rise in *Dhyán* and *Bhajan*, the bodily and family attachments are lessened and loosened. The fervour for elevating the *Surat* (spirit) and performing *Abhyás* is enhanced.

11. When, by grace, the mind and spirit reach and cross the third *Til* in *Abhyás*, they cross the region of death and *Kál*. In other words, they are resurrected. They are thenceforth able to translate their spirit entity to higher regions whenever they like, and come back again into the body, at will. This is called the conquest of death and *Kál*.

12. This cannot be accomplished soon. Only by the grace of *Sant Sat Guru* and daily *Abhyás* will progress be made, and the mind and spirit will acquire the capacity to proceed to and stay in higher regions.

13. He, who sacrifices his body, mind and wealth, and engenders love for the Holy Feet of the *Sat Guru* will develop real detachment from the world and its objects. He alone will be attached sincerely to the Holy Feet of the Supreme Being *Rádhásoómi Dayál*. His condition will be transformed in *Abhyás*, i. e., his mind and spirit will concentrate and proceed towards the Real Home. On reaching the third *Til* and beyond, his body, senses and the self or the individual mind will be annihilated. His lower self or ego will be left behind at the third *Til* and below it, and the *Surat* (spirit) and *Nij Mana* (higher mind), being awakened, will ascend upwards.

14. On reaching *Trikutí*, even the *Nij Mana* will be left behind. The spirit, leaving it, will alone proceed towards the Real Home. By the grace of *Sant Sat Guru*, it will rest in the Eternal Region and attain to supreme bliss.

15. Unless *Abhyás* is performed in this way, there will be no true spiritual welfare. The spirit will remain entangled in some physical body and undergo consequent pains and pleasures, and birth and death. It is, therefore, incumbent upon all to search for *Sant Sat Guru*, join His *Satsang*, receive initiation from Him into *Surat Shabd Yoga*, perform this *Abhyás* as much as they can, and strengthen the *Saran* of *Rádhásoómi Dayál*. Then *Rádhásoómi Dayál* will extend His protection in all ways. One day, He would take them to *Dayál Desh* where they will be happy for ever.

Discourse 27

OBSERVING THE PERISHABLE NATURE OF THE
WORLD, GO ON GIVING IT UP. RECOGNISE THE
ANSHA OF SAT, PRESENT ON THIS PLANE, AND
CATCHING HOLD OF IT, MERGE IN THE
OCEAN OF SAT.

1. On carefully observing this world and its affairs, it would be seen that all the objects and pleasures are short-lived. No matter with what labour and effort and in what quantity they may have been collected, they shall be left here one day.

2. Similarly, honour, prestige, name and fame of this world do not last. To labour hard and sacrifice one's life in procuring them, amounts to dissipating one's life and spirituality for the sake of worthless and insignificant gain.

3. In *Parmārth*, he alone is wise, thoughtful and lucky, who applies his body, mind, wealth and time to the *Bhakti* (devotion) of the Supreme Being *Sat Purush Rādhāsoāmī Dayāl*. This confers on him, honour, respect, name and fame while in this world, even without his asking for them, and grants them supreme bliss and everlasting abode, after leaving this body and world. This would remove bodily pains and pleasures and recurrent births and deaths altogether. This cannot be achieved by any worldly activity performed with any amount of labour and money.

4. The above mentioned benefit, viz., abode in *Sat Purush Rādhāsoāmī Desh* and everlasting bliss, cannot be achieved by following any conventional or worldly *Parmārth*.

5. Conventional and worldly *Parmārth* refers to the activities of the extant religions of the world other than

those of *Sant Mat* or the *Rádhásoámi* Faith. They do not give out the secrets of the Supreme Being *Sat Purush Rádhásoámi Dayál* and His *Dhám* and how to reach there and have His *Darshan*.

6. Unless one performs the practices prescribed by *Sant Mat*, one cannot reach the real *Sat Pad*, nor can one come to know about the *Ansha* of the Ocean of *Sat*, viz., *Surat*, which is the cause of the creation of all *Pind*s (bodies) and their functionings.

7. Fortunate is he alone, who has joined the *Satsang* of the *Sant*. By His *Darshan* and *Bachans*, his inner eye will be opened. He will realize that this world is a place of deception. He will know fully the glory and eminence of the Supreme Being and His *Dhám*. Then he will believe that the world and its objects and affairs are worthless and perishable. He will be firmly determined to reach *Nij Dhám* and to get *Darshan* of the Supreme Being. He will begin to perform the *Abhyás* of *Surat Shabd Yoga* as prescribed in *Rádhásoámi* Faith. By the grace of *Sant Sat Guru*, his task will be accomplished one day. He will secure abode in *Param Dhám* (Eternal Region).

8. It is not an easy matter to give up the world and its objects and pleasures. Because of entanglement and engrossment in the world for innumerable lives, the mind and senses have become habituated to seek pleasures. They constantly desire and make efforts to get the same. Hence the mind is never free from worldly activities and thoughts. At the time of hearing *Parmárthí Bachans*, it appreciates them to some extent. But when away, it indulges in worldly thoughts and reveries, and is drawn towards the world.

9. The above tendency of the mind and senses will not be transformed until one attends *Satsang* of *Sat Sant Guru* and His loving devotees for some time regularly. It is, therefore, incumbent upon a sincere seeker to attend *Sant Sat Guru's Satsang* for some time and thereby to correct his understanding, comprehension, thoughts, habits and prejudices, to adopt the ways of *Bhakti*, to develop aversion for the world, to implant love for the Supreme Being in his heart, and to behave towards loving devotees accordingly. Then will the mind and senses begin to behave properly, achieve some purification, steadiness and quiescence and apply to the internal *Abhyás* of *Surat Shabd Yoga*.

10. By observing the above rules of conduct, transformation will soon take place, some recognition of *Surat* and *Shabd* will be had, and the yearning for reaching the Ocean of *Sat* will increase. By the grace of the *Sant Sat Guru*, the *Surat* will, one day, get admittance into *Nij Pad* and attain to supreme bliss.

Discourse 28

CONCENTRATE AND RAISE YOUR MIND AND SPIRIT. DO NOT UNNECESSARILY DISSIPATE AND LOWER THEM.

1. The mind and spirit are diffused in the body and the world. They have innumerable attachments due to which they feel pain and pleasure.

2. At the time of death, the mind and spirit suffer awfully, but nobody can be of any help. He, who wants to escape from bodily pains and pleasures and the awful tortures of death, should gradually change his seat. By performing the practices prescribed in *Rádhásoámi* Faith, he should rise from the focus of eyes, where the spirit is located in the wakeful state.

3. By the performance of the above *Abhyás*, the mind and spirit will be concentrated and pushed upwards from the region of eyes. Thus their diffusion and dispersal in and attachment to the world would gradually be reduced. As a result of this, pains and pleasures of the world and the body would not be felt very much.

4. The practice of concentration and elevation of mind and spirit would help a great deal in alleviating pains and pleasures and the torments of death. The concentration and ascension which one strives hard to achieve in *Abhyás*, would be fully done by *Mauj*, at the time of death. Then *Shabd* would become audible, *Rúp* (Holy Form) would manifest and the bliss of a very high order would be obtained.

5. This practice of *Surat Shabd Yoga* is prevalent in *Rádhásoámi* Faith alone. He, who is desirous of attaining true salvation, and wants to escape from recurrent births and deaths, should join *Rádhásoámi* Faith, attend *Satsang* and perform *Abhyás*. After some time, he would attain to the state described above.

6. As love for and faith in the Holy Feet of the Supreme Being *Rádhásoámi Dayál*, and the *Sant Sat Guru*, go on increasing, further elevation of the mind and spirit would take place. Great joy and bliss would be experienced internally. Release from the body and world would gradually be achieved.

7. It is desirable for a *Parmárthi Abhyásí* not to entangle himself much in the affairs of the world or to raise unnecessary desires for prosperity, name and fame. For, such desires keep the *Jíva* tied to *Karams* (actions). He would thus never become *Nish-Karam* (free from *Karams*).

8. The more the mind and senses indulge in outward activities, the more would be their diffusion and dispersal. Their withdrawal would not be substantial. Therefore, he who wishes to devote himself to true *Parmárth*, should perform only necessary and legitimate activities pertaining to his body, household and avocation. He should not waste his time in unnecessary and useless activities of this kind.

9. Besides, he should perform the *Abhyás* of withdrawal and elevation of the mind and spirit, as properly as he can, twice or thrice during day and night. The advantage of this practice would be that, to the extent his mind and spirit descend and disperse in external activities, they would, more or less, again withdraw and ascend upwards ; they would be concentrated at the proper centre. Nay, a loving devotee's mind and spirit progress daily, so that they ascend higher and higher.

10. As the mind and spirit withdraw and ascend during *Abhyás*, gradually they leave a part of them at higher regions. Hence the *Abhyásí* does not feel much difficulty in withdrawing and elevating the remaining portion of his mind and spirit.

11. But this applies to a true and sincere devotee and *Satsangí*. He alone can perform this *Abhyás* so correctly that his mind and spirit begin slowly to move towards higher regions.

12. Such a devotee would himself take care that his mind and spirit are fixed at higher regions, so that as far as it lies in his power, they do not descend and disperse unnecessarily and uselessly. He would perform the practice of *Dhyán* ten or twelve times during day and night for five or seven or ten minutes at a time. As a result of this, he would be constantly withdrawn and elevated, but at the same time he would attend properly to his duties and affairs. Nobody would, however, know of this condition of the loving devotee and *Abhyásí*, except the *Sant Sat Guru* and other devotees.

13. The mind and senses are easily absorbed in the pleasures of the world. Because of the desire for progress in the world, they descend in the body and the world quickly and in large quantity and are dissipated therein. The worldly people and those given to ritualistic *Parmáarth* do not know this. They do not think of and take measures to prevent it. On the other hand, by getting some pleasures of the mind and senses, they get submerged in them day by day. If anybody asks them to perform the *Abhyás* of raising the mind and spirit, they do not mind him at all. Nay, they speak ill of the Supreme Being *Rádhásoámi Dayál* and the *Sant Sat Guru*. They and their associates keep away from the *Darshan* of the *Sant Sat Guru*. The result is that during their lifetime and at the time of death, they have to undergo severe pain and anguish ; and the cycle of their births and deaths continues for ever.

Discourse 29

KEEP AWAY FROM THE WORLD, ITS PLEASURES,
 NAME AND FAME. EMBELLISH YOUR MIND AND
 SPIRIT IN SATSANG. PROCEED INWARDS, HEARING
 THE SOUND, AND MEET YOUR REAL FATHER
 AND MOTHER, SUPREME BEING
 R Á D H Á S O A M I D A Y Á L.

1. The Universal Mind, i. e., *Kál Purush* and *Máyá*, have created, in this world, various objects and pleasures for alluring and entangling the *Jíva*. They have also created many chains such as family, kinsmen, relations, etc., for binding him. The ignorant *Jíva* has been tied and entangled in them.

2. Besides, all sorts of desires and impulses crop up in the mind. They always subject the *Jíva* to the wheel of *Karams* (actions). In consequence he performs good and evil acts.

3. The world is so constituted that everybody, whether rich or poor, male or female, is always busy in one thing or the other. When he gets some respite from the round of outward activities, he is busy raising all sorts of thoughts. Thus he is tossed in the wave of desires and ambitions.

4. In brief, the *Jíva* gets very little time to think about and realize himself and his Creator. Even when he does so, he does not devote fully to this quest. Also, he does not find a true guide who may give out fully the secrets and mysteries of the true Supreme Being and His *Dhám*, the Path leading thereto, the stages thereon and the practices for proceeding inwards.

5. Man himself sees that the world is perishable. *Jīvas* die after a few days' sojourn in this world. They carry with them nothing but intense grief and sorrow. It is also seen that nobody escapes pains and pleasures. He has to suffer awful torsions and torments at the time of death. This is evident from the condition and appearance of the dead, before and after death.

6. Even on observing all this, *Jīvas* do not think of enquiring about the Truth. Nay, they are immersed in ignorance and negligence to such an extent that nobody cares to talk or hear about these matters.

7. The reason for this indifference is that people have been impressed with the notion that it is impossible to know about the secrets and whereabouts of the Supreme Being, and nobody can secure admittance into His Region. Besides, people in the garb of religion have beguiled and deceived *Jīvas* in various ways. In consequence, people generally have lost faith in those who profess and preach religion. They consider that it is useless to make enquiries in these matters or to perform any *Abhyās*.

8. This is the reason why people direct their entire attention to the world, its objects, pleasures, name and fame. Their *Parmārth* is confined to rituals and conventions only.

9. Most of the people stick to religious traditions simply because they fear that otherwise the health of the members of their family, the income from their professions and the prestige of their family might suffer. The professionals have created this fear in them that if they leave old traditions and ceremonies, they would suffer loss.

10. People know that many of the old traditions and ceremonies are troublesome, meaningless and useless. But

they stick to them blindly. Some people believe that they are sham and meaningless, but they cannot give them up because of the influence and pressure of traditionalists.

11. There are people who are thoughtful and sincerely desirous of true *Parmārth*. They are not bound by any tradition or prejudice. They are warned that they should first search for the *Sant Sat Guru*, join His *Satsang* and behave there with love and humility. They will then really understand *Swārth* and *Parmārth*.

12. These days, the secrets of the true Supreme Being, His Region, the Path leading thereto and the method of proceeding internally are taught in *Rádhásoámi Satsang* only. A true and sincere seeker should receive initiation in *Surat Shabd Yoga* from there and begin practising it. He should not involve himself in the world. In other words, his desires for pleasures, name, fame, wealth, property, etc., should be moderate, just what is necessary for his requirements and those of his family.

13. The devotee should thus protect himself from the world and its entanglement. He should attend *Satsang*, listen to *Bachans* and *Bánís*, ruminate upon them and act accordingly. In this way he will easily be extricated from the world. His mind and spirit would accordingly apply to *Abhyás*, by the grace of the *Sant Sat Guru*.

14. The mind is full of evils. *Kám*, *Krodh*, *Lobh*, *Moh*, *Ahaṅkár* and ten senses have their sway in *Pind*. Its purification will be effected by the grace of *Sant Sat Guru*, His *Satsang* and the performance of His *Abhyás*. This is called correction and embellishment of the mind and spirit.

15. When one is detached to some extent from the world, and one engenders love in the Holy Feet of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*, one will begin to make progress to higher regions.

16. If, by grace, detachment from the world is had and love for and faith in the Holy Feet are enhanced gradually, the devotee would secure admission into *Dhur Dhám* one day. He will get the *Darshan* of the Supreme Being *Rádhásoámi Dayál*, and obtain everlasting bliss there. He will be absolutely released from the bodily bondages, pains and pleasures, and the tribulations of recurring births and deaths.

Discourse 30

THE DEVOTEE SHOULD APPLY HIS MIND TO THE WORLD ONLY TO THE EXTENT IT IS NECESSARY. FOR THE REST, HE SHOULD ENGENDER LOVE FOR THE HOLY FEET OF THE SUPREME BEING *RÁDHÁSOÁMÍ DAYÁL* AND SANT SAT GURU AND PROCEED INWARD TOWARDS *NIJ GHAR*, AS POINTED OUT BY THE SUPREME BEING. IN THIS WAY HE WOULD REACH *NIJ GHAR* ONE DAY, REST THERE, OBTAIN SUPREME · B L I S S, AND SECURE RELEASE FROM THE ROUND OF BIRTHS, DEATHS, PAINS AND PLEASURES.

1. The Supreme Being *Rádhásoámi Dayál* is Omnipotent, Supreme Creator, Omniscient and *Param Purush Púran Dhaní*. The *Jíva* (spirit) is His *Ansha* (particle or ray) as the sun and its ray.

2. The entire creation has been evolved by the *Ádi Surat* (Prime Current) which emanated from the Holy Feet of *Rádhásoámi Dayál*. All the *Pinḍ*s (physical bodies) have been created by *Surats* (spirit entities) which are located in them and are performing the functions pertaining to them.

3. The seat of the spirit in the body is at the focus of the eyes. It functions alternately in all the three *Sharírs* (bodies), viz., *Sthúl* (physical), *Súksham* (subtle) and *Káran* (causal) every day. When it passes from one body into another, the functioning of the former ceases. Then pains, pleasures, anxieties and worries pertaining to that

body are not felt. When, however, the current of spirit returns, the former body is again vitalized and begins to function as before.

4. These three stages of wakefulness, dream and deep slumber into which every *Jīva* passes daily, conclusively prove that the *Sthúl*, *Súksham* and *Káram^{tv} Sharírs* (physical, subtle and causal bodies) are mere covers over the *Surat* (spirit). They are made of the substance of *Máyá*, and are inert. They obtain their vitality from the current of spirit, and function because of the energy supplied by it. The *Surat Chaitanya* (spirit) is quite distinct from these covers and their constituents. For, when the *Surat* leaves them, as in delirium or unconsciousness and after death, although physical bodies remain intact, they are simply inert and dead.

5. Just as the *Surat* (spirit), while in *Pinḍ* (third grand division of creation), is the source of energy and vitality for the entire creation thereof and is distinct and apart from all kinds of bodies, so also, it is distinct from the three forms which *Parmeshwar* or *Brahm* has assumed in *Brahmánḍ* (second grand division of creation). The first grand division of creation which is beyond *Pinḍ* and *Brahmánḍ*, is the *Nij Desh* of *Sants* and *Nij Dhám* of the Supreme Being *Rádhásoámí Dayál*. It is also the *Nij Ghar* (Real Home) of the *Surat*. There the spirit after meeting its *Anshí*, the Supreme Being, can attain to supreme bliss.

6. Some *Surats* (souls) are tied to and have identified themselves with body, family, kinsmen and pleasures of the world. They dissipate their life in earning money for procuring the pleasures of senses. They consider that this inert body itself is their *Rúp* (form). After death, they will again take birth and assume physical bodies according

to their desires. They shall suffer pains and pleasures attached to physical bodies. At the time of death, they will undergo awful pain and anguish. This is evident from the condition of a person who is dying.

7. *Sant Sat Guru* is the *Nij Musáhib* (Special Companion) and *Nij Putra* (Special Son) of the Supreme Being *Rádhásóamí Dayál*. He, now and then assumes human form and manifests in the world, for the salvation of souls. He says that the Supreme Being *Rádhásóamí* is so immensely gracious on *Jívas* that wherever they are born, He remains with them. He has clearly shown within everybody, the Path of salvation, whereby they can revert to *Nij Dhám*. In other words, the Path, along which everybody recedes in sleep or at the time of death, is exactly the Path for returning Home. As the *Surat* recedes from the region of eyes, it gets detached from the body and world. To that extent, it is not affected by pains and pleasures.

8. It is proper for those who are desirous of true salvation and of reaching the *Nij Dhám* of the Supreme Being, to proceed inwards from the plane of eyes. The secrets and the method of proceeding on this Path can be learnt from an adept only. All others are ignorant of these matters.

9. He, who, having come in contact with the *Sant Sat Guru*, and having performed *Abhyás* by His grace, has reached the Highest Region, or has, in fact, come from that Region, is called true and perfect *Guru* and *Sant Sat Guru*. He, who has received initiation from the *Sant Sat Guru* and is performing *Abhyás* and has only reached *Brahm Pad* is called *Sádh Guru*. He, who, having met with *Sant Sat Guru* or *Sádh Guru* and received initiation from Him, is practising *Abhyás* and has made some progress within himself, is called a *Premí Satsangí* (a loving *Satsangí*). Whosoever

comes in contact with the *Sant Sat Guru* or *Sádh Guru*, will be fully redeemed. By His grace, he will traverse the Path and rest in the Highest Region, one day. Whosoever comes in contact with a *Premí Satsangí*, will also be gradually redeemed. By *Mauj*, he will also meet with the *Sant Sat Guru*.

10. All the objects and pleasures of this world are inert, but the *Surat* (spirit) is *Chaitanya*. Hence the two are incompatible. As the physical bodies assumed by the *Surat* and all the objects of the world are perishable, there would be very little joy but lot of trouble and suffering by their conjunction. This applies in the case of attachment for family and kinsmen as well.

11. A true *Parmárthí* should act thoughtfully. He should not be attached to anybody to such an extent that he may suffer pain and anguish. He should engender, augment and strengthen love in the Holy Feet of the Supreme Being *Rádhásodmí Dayál*, so that he may not be much affected by the pains and pleasures of the world. He will not suffer at the last moment, but he will feel buoyant and exhilarated.

12. It is proper to receive initiation from the *Sant Sat Guru* or a *Premí Satsangí* and commence the *Abhyás* of proceeding from the region of eyes on the Path given out by the Supreme Being. In other words, the *Surat* should be united with the spirit current which is the current of *Shabd*, and raised along the *Dhun* (Sound).

13. The above is the only practice for attaining true salvation and redemption and obtaining the *Darshan* of the true Supreme Being. Those, who do not perform the *Abhyás* of *Surat Shabd*, will undergo much suffering and tribulation during their life time, at the time of their death

and thereafter. No one will be able to ward off their suffering.

14. The grace of the Supreme Being and *Sant Sat Guru* accompanies the practice of *Surat Shabd Yoga*. He who performs this *Abhyás* will experience this grace within himself. He will always receive help in suffering and tribulation. On the other hand, he, who does not perform this *Abhyás*, will suffer at the hands of *Kál* and *Jama Doots*.

15. This *Abhyás* is so easy that it can be performed somewhat correctly if there is some *Prem* (love). The practitioner would realize its benefit; so that his love and faith are enhanced gradually. This *Abhyás* can be performed easily by a child, youth and old man, whether male or female, householder or recluse, literate or illiterate, provided there is some eagerness and fervour. By performing this *Abhyás*, one would gradually be detached from the world. He who applies himself to this *Abhyás*, should be considered to be true *Parmárthí*, fortunate and deserving of grace.

Discourse 31

THE BELL CALLS YOU TO PROCEED TOWARDS HOME
AND TO UNITE WITH THE MERCIFUL LORD.

1. Since the descent of the spirit in *Pinḍ* at the region of eyes, the Sound of bell is constantly coming forth from *Sahas-dal-kanwal*, calling the spirit to commence homeward journey. But because of the mind and senses, the spirit is so strongly inclined towards pleasures, family, kinsmen, wealth and property that it takes no notice of this *Dhun* (Sound).

2. All are ignorant of their *Nij Ghar* (Real Home) and the Supreme Being. They see terrestrial and celestial creations, big and small, very beautiful, charming and of variegated colours. They know that all this is not the work of a human being. But nobody seeks that Creator. All are content that they believe in His existence.

3. The reason for this ignorance, indifference and carelessness is obvious. The ancients have described the Creator to be *Alakh* (invisible), *Agam* (inaccessible), *Akah* (indescribable), *Apār* (unlimited) and *Anant* (endless). From this, people inferred that nobody can know or see the Creator, nor can anybody approach Him. He can neither be described nor can anybody form any idea about Him. Hence, all, whether learned or illiterate, gave up efforts to investigate and enquire about Him, and thus remained ignorant of that Creator.

4. If anybody were to make serious investigation, *Pandits*, *Maulvis*, *Shekhs* and others would call him atheist and infidel and deflect him. So far as they are concerned, they make no effort to remove their ignorance.

5. The *Sant Sat Guru* has come down from the *Dhām* of the Supreme Being. He fully knows the secrets and

whereabouts of the Supreme Being *Rádhásoámi Dayál*, His *Dhám*, the Path, stages, and the practices for proceeding inwards. He explains these matters in clear terms. He, who accepts and acts on His words and performs *Abhyás* as taught by Him, would, by His grace, reach the Highest Region and get the *darshan* of the Supreme Being *Rádhásoámi Dayál*.

6. *Máyá* and *Kál* are very powerful in this world. The entire creation, animate or inanimate, is perishable. A thoughtful person, on observing this state of affairs, would become indifferent to it. He would wish to enquire if there is any eternal abode, an Immortal Being and a region of eternal happiness. If so, where and how they can be attained. Such a person should search for the *Sant Sat Guru*. He would learn from Him much more and in greater details than what he wishes to know. He would also learn the method of reaching that Eternal Abode, and receive help in his *Abhyás* (spiritual practices).

7. If perchance the seeker does not find the *Sant Sat Guru*, he should find out and join *Rádhásoámi Satsang* with fervour and humility. Receiving initiation from an *Abhyási* devotee of *Rádhásoámi Dayál*, he should commence *Abhyás*. If he is sincere and true, he will also have the *Darshan* of the *Sant Sat Guru*. The Supreme Being *Rádhásoámi Dayál* would Himself shower grace upon him internally.

8. *Mana* and *Máyá* reign supreme in the region of *Kál*. Nothing is permanent and stable here. Everyone is subject to births and deaths.

9. Beyond the bounds of *Máyá* is *Dayál^a Desh*, the *Dhám* of the Supreme Being *Rádhásoámi Dayál*. The *Jíva*

(spirit) came from there in the beginning. There is absolutely no trace of *Máyá* in that Region. Neither *Kál* and *Karam* have access nor do births and deaths take place there. There it is eternal bliss, and its entire creation is immortal.

10. The Supreme Being *Param Purush Púran Dhaní Rádhásoómi* is supremely merciful. He is the *Bhandár* (Reservoir) of supreme love and bliss, and the true Parent of entire creation. He, who engenders love for His Holy Feet, desires to have His *darshan* and wishes to reach His *Dhám*, should find out the *Sant Sat Guru*, receive initiation from Him and commence proceeding inwards. One day, he will, by His grace, rest in the *Dhám* of *Rádhásoómi*, and attain to eternal bliss.

11. Unless one attains to the Holy Feet of the Supreme Being *Rádhásoómi Dayál* in *Dayál Desh*, one cannot get true and perfect salvation, i. e., complete release from the meshes of *Kál* and *Máyá*. It is, therefore, proper and necessary for all that, for their true spiritual welfare, they should attend the *Satsang* of the *Sant Sat Guru* or His devotees. They should receive initiation and perform the *Abhyás* of *Surat Shabd Márg* as much as they can. In two, three or four lives, their task will gradually be completed. If one does not perform this *Abhyás*, does not attend the *Satsang* of *Sants* and remains entangled in worldly and ritualistic *Parmáarth*, one would not be released from the cycle of births and deaths, sojourn in the region of *Máyá* and wanderings in *Chaurási*. In the end, one would have to repent much. There is no guarantee that one would take birth in human form again, which alone is fit for performing *Abhyás*.

Discourse 32

UNFETTERED GOT FETTERED. FETTERED GOT RELEASE. PAINS, PLEASURES AND THREE KINDS OF AFFLICTIONS RESULT FROM BONDAGES. SUFFERINGS OF BIRTHS AND DEATHS ARE ALSO CAUSED BY BONDAGES. BUT IT IS BONDAGE THAT CUTS ASUNDER BONDAGE, AND, BY THE GRACE OF RADHASOAMĪ, NĪJ GHAR (ORIGINAL ABODE) IS ATTAINED.

1. If carefully observed, it would be found that pains, pleasures and the three kinds of afflictions, viz, mental distress, bodily illness and the troubles caused by others, are the result of the entanglement of *Surat* (spirit) and *Mana* (mind).

2. To the extent one is attached to the world, one is entangled in it. In other words, the larger one's family and the number of relations, wealth and property, the greater is one's entanglement. Accordingly one has to endure pain and pleasure. If things take shape as desired, one feels pleased. If not, one feels distressed.

3. A person who has small family and property, does not undergo much pain and pleasure. Due to his light burden, he is happy.

4. It is observed that those who are rich and have large family, are very much entangled in the world. Consequently they have to undergo pains and pleasures. On the contrary, ascetics, recluses and those who are single, are free from cares and anxieties. Of course, they are attached to their bodies and other matters of their interest. Hence they also undergo pains and pleasures to some extent.

5. Besides the above, the desires of the world are great bondages. According to one's desires and to the

efforts one makes to fulfil them, one is entangled in the world, and has to perform actions one after another. As a result, one shall have to undergo pains and pleasures.

6. The bondage of body is the greatest of all. It has innumerable knots, which cannot be untied by a man's efforts. The first knot is at *Trikutí*, whence came forth five *Tattwas* (elements) and three *Gunas* (qualities). The second knot is at the sixth *Chakra*, the top of *Pinḍ*. The third one is at the centre of *Mana* (mind). Because of these three knots, the *Surat* (spirit) is tied to the mind, and the latter to the body and senses. All these are tied to innumerable persons, pleasures and objects in the world.

7. The *Surat* was in fact unfettered and free. But since its descent and sojourn in the region of *Máyá*, it has got entangled in *Máyá*, its materials, and the objects created by it.

8. One who is in fetters cannot free oneself. But a Being who is unfettered and free from bondages and knows the secrets of the Highest Abode and is a denizen thereof, can gradually cut asunder all the bondages and make one free like Himself. In this way, is it possible to be released from all pains and pleasures, and the cycle of births and deaths.

9. Such an unfettered Being is called *Sant Sat Guru*. Whosoever is fortunate enough to have His *Darshan* and company, would become free from bondages. He would begin to proceed homewards.

10. There are some who are horrified by the perishable nature of the world and the round of pains and pleasures and births and deaths. They sincerely desire to meet Him who may impart the secrets of the Supreme Being and His *Dhám*, whence the *Jíva* came in the

beginning. He may show the Path and explain the modes of practices, and help them to proceed. Rendering them all assistance, He may take them to *Nij Ghar* (Original Abode), which is free from pain, anguish, births and deaths, and is replete with bliss and bliss alone.

11. Such an earnest seeker shall certainly find the *Sant Sat Guru*. He would be much pleased to hear His *Bachans* (discourses). Being imbued with love, he would perform the *Bhakti* of the Supreme Being *Rádhásoámi Dayál* with fervour. After duly receiving initiation, he would perform the *Abhyás* of *Surat Shabd Yoga*.

12. *Surat Shabd Yoga* consists in applying the *Surat* (spirit) to the Sound coming from above, elevating it to higher regions and reaching the *Dhám* (Abode) of the Supreme Being, with the help of that Sound. Besides this, there is no other way for returning to *Nij Ghar* (Real Abode). It is by this *Abhyás* alone, that the mind and senses can be brought under control to some extent, and the external and internal bondages would be slackened. If anyone points out other methods, they would be very difficult, and would end within the bounds of *Máyá*. For this reason the round of births and deaths will continue even though they may take place at longer intervals.

13. The *Satsang* of the *Sant Sat Guru* and initiation granted by Him are of the highest value. He, who listens to and understands His *Bachans*, will be free from doubts and misgivings. By performing His *Abhyás* he will obtain internal bliss, and see His refulgence. As his love for His Holy Feet is enhanced, his worldly bondages will be loosened.

14. The *Surat* (spirit) was, in fact, unfettered and free from bondages. But on descent into the region of *Máyá*, it went on assuming covers. On coming down to *Pinđ*, it

has been tied to the three kinds of bodies, viz., *Sthúl*, *Súksham* and *Káran*. Having taken its seat in the *Sthúl Sharír* (physical body), and having come into contact with the objects and pleasures of this world, and being attached to family, kinsmen, friends, acquaintances and the paraphernalia of this world, its bondages have so multiplied that it has to undergo pains and pleasures throughout the life. It has to suffer pangs at the time of death, because then it desires and thinks of the objects of the world. On assuming another body, more or less the same activities have again to be performed and the same pains and pleasures and torsions of death have again to be undergone. All this happens because of its bondages.

15. He who wishes to be freed from bondages and to regain his original state, should go to the *Sant Sat Guru*, engender love for Him and His *Satsang*, and practise the *Abhyás* taught by Him. In other words, he should daily unite his mind and spirit with the Holy Feet of *Sat Purush Rádhásoámí Dayál*. In this way, his bondages with the world and the body will gradually and easily be loosened. The new tie which he forms with the *Sat Guru* and the Supreme Being *Rádhásoámí Dayál* will gradually cut asunder all his old bondages with the world and body.

16. As a rule, one bondage is removed by another. Hence if anybody attaches himself to *Sant Sat Guru* and His *Satsang*, his worldly bondages will become slack. When, according to His teachings, he develops love and regard for His *Nij Swarúp*, viz., *Shabd*, and the Holy Feet of the Supreme Being *Rádhásoámí Dayál*, his bondages with the physical body will be loosened, and the knots which have been formed, will be untied. Gradually he will be freed from both kinds of bondages, those of the world and the body.

17. *Sat Guru's Nij Swarúp*, i. e., *Shabd*, refers to the current of the Holy Feet of the Supreme Being *Rádhásoámi Dayál*. Hence, as love and regard for the Holy Feet of the Supreme Being *Rádhásoámi Dayál* develop, the mind and spirit will be withdrawn. They will ascend along the current of *Shabd*, by catching hold of *Dhun* (Sound). Gradually the *Surat* will one day reach the *Dhám* of the Supreme Being, have His *Darshan*, and attain to supreme bliss. This region is beyond the limits of *Máyá*. On reaching there, no bondages, pains or anguish will remain. The *Surat* will attain to eternal bliss.

18. This unique gift will be received by the grace of *Sat Guru* and the Supreme Being *Rádhásoámi Dayál*. The *Jíva* will then realize that although he was unfettered and free, yet, how, due to the association of mind and senses, he got entangled in the body, the world and its objects, and was tied down to innumerable bondages. Again he will realize how easily he became free from all bondages, by engendering love for the Holy Feet of *Sant Sat Guru* and the Supreme Being, and ultimately reached the Holy Feet of his true Parent, the Supreme Being, *Rádhásoámi Dayál*, and obtained everlasting bliss. Only such a soul will appreciate the glory and eminence of *Sant Sat Guru* and His *Satsang*.

19. From the above, it is evident that he, who is attached to the body and world, and is engrossed in worldly bondages, will wander about in *Chaurásí*. He will continue to assume bodies and suffer consequent pains and pleasures. But he, who engenders love for the Holy Feet of *Sant Sat Guru* and the Supreme Being, will, one day, be freed from all bondages. He will attain to supreme bliss in His own region.

Discourse 33

DEVOTIONAL ACTIVITIES OF A TRUE PARMÁRTHÍ

1. NECESSITY OF SANT SAT GURU

1. In the beginning, when there was no creation, the prime current of *Shabd* issued forth from the Feet of *Anámí Purush Rádhásoámí*, and produced light. In its descent, it removed haziness, and created various spheres. Ultimately it took location in *Pinḍ*, and got entangled, through the mind and senses, in outer creations of *Máyá*. Having undergone innumerable births, it has forgotten its *Nij Ghar* (Original Abode) and the Supreme Being, who is its true Parent. It experiences pains and pleasures due to its attachment to family, kinsmen, etc.

2. Now, in order to remove the rambling and delusion of the spirit entity and the round of pains and pleasures, it is necessary to find out the denizen of *Rádhásoámí Desh*, who holds its secrets. By His discourses, He would remove the *Tamo-guna* and darkness of the heart. By imparting instructions in *Shabd Abhyás*, He would illuminate the heart. He will gradually dispel *Kám* (passion), *Krodh* (anger), *Lobh* (avarice), *Moh* (attachment), *Ahaṅkár* (pride), jealousy and other evils and, instead, develop *Sato-guní* tendencies, such as, *Sheel* (piety), *Kshamá* (forgiveness), *Santosh* (contentment), *Vivek* and *Vichár* (discrimination), *Dintá* (humility), and *Prem* (love). This denizen of *Nij Dhám* (Original Abode) and spiritual guide is called *Sant Sat Guru*.

3. Without the *Sant Sat Guru*, no one can teach the secrets of *Nij Dhám* and how to traverse the Path leading thereto and reach there. For, except a denizen of that *Dhám*, who holds its secrets, who else can reveal these secrets,

explain the modes of practices and help one to traverse the Path ?

4. In the beginning, the current of *Ádi Shabd* (which is the current of *Chaitanya* or spirit) produced light, and revealed *Sat* and the *Bhandár* (reservoir) of *Prem* (love) and *Anand* (bliss). In the same way, until the darkness of heart is removed by the *Sant Sat Guru's Bachans* (discourses), the *Jíva* cannot discriminate between *Sat* (true) and *A-Sat* (false). *Ũtí*l, after receiving initiation, he performs internal *Abhyás*, the *Shabd* will not manifest itself, love and bliss will not be experienced, and the Path will not be traversed.

5. It is, therefore, necessary for everyone desirous of his true salvation and spiritual welfare to find out *Sant Sat Guru*, attend His *Satsang*, receive initiation from Him and begin the *Abhyás* of *Surat Shabd Yoga*. But he who takes instructions from others who are no *Gurus* at all, and engages in any *Parmárthí* activity, will never secure admittance into *Nij Ghar* (Original Abode). He will be detained somewhere on the way within the region of *Máyá*. He will never be saved from the round of births and deaths and pains and pleasures. For, *Guru* is He who illumines darkness and helps *Jívas* to traverse the Path. As far as the region of *Máyá* extends, it is all darkness. And *Shabd* alone can produce light in that darkness. He alone is true *Guru* who imparts the secrets of *Shabd*, illumines the inner self by manifesting it within, and takes the *Jíva* to the real *Sat Pad*. None else can be called a true *Guru*.

6. Now it is for consideration whether such a *Guru* is really necessary or not, for reaching *Nij Ghar* (Original Abode).

2. NECESSITY OF DEVOTION TO THE SUPREME BEING RADHASOAMI DAYAL AND SANT SAT GURU

7. All persons obey their parents in the beginning. Thereafter, they are entrusted to the care of a teacher for acquiring learning and skill. In life, they obey their bosses and superior officers. They carry on their household affairs in consultation with their wives. This is how the affairs of the world and the family are conducted properly.

8. Similarly, when a *Parmārthī* acts according to the directions of the *Sant Sat Guru* and the Supreme Being, acquires correct understanding from the scriptures and discourses, and develops love in the Holy Feet, he is able to perform his *Parmārthī* activities correctly and properly. He is able to conduct himself in conformity with the ways of *Bhakti*, and to progress in his internal *Abhyās*.

9. One may attend *Satsang*, and perform *Abhyās* as much as one can. But, if one does not have love and faith in the Holy Feet of *Sant Sat Guru*, does not obey His orders, and does not conduct oneself according to the ways of *Bhakti*, one shall not make real progress in *Parmārth*; the tendencies of one's mind shall not change. The spark of love will not be kindled in one's heart. One will not experience bliss in *Abhyās* and *Satsang*.

3. ESSENTIALS OF DEVOTION

10. To know that the Supreme Being *Rādhāsoāmī Dayāl* is omnipotent, omnipresent and omniscient. As far as possible to conform to His *Mauj*. To be indifferent to the world and its pleasures to some extent. To augment *Dintā* (humility) and *Anurág* (love) in the Holy Feet of *Sant Sat Guru*. To consider Him to be true well-wisher and redeemer.

4. INTENSE LOVE AND ATTACHMENT IN THE HOLY FEET OF THE SUPREME BEING RADHASOAMI DAYAL AND SANT SAT GURU

11. A householder is very much attached to his wife, children, family, kinsmen, etc. Due to this he does not attach himself to any person in a foreign country howsoever long he may stay there. He regularly sends his savings to his home, and looks for an opportunity to repair to his home and see his kinsmen.

12. In the same way, a true *Parmārthī* is attached to the *Sant Sat Guru* and His *Satsang*. He does not like any other company. He always desires and strives hard to go back to his *Nij Ghar* (Original Abode). He is ever restless for the *Darshan* of the Supreme Being *Rādhāsoāmī Dayāl*.

13. The advantage of this kind of attachment is that a *Parmārthī* does not attach himself strongly to anyone in the world. He does not bestow his attention on *Máyá* and its objects. He fervently thinks of his Beloved and *Nij Ghar*. He always enjoys internal bliss to some extent, due to which he does not feel at home anywhere else in the world.

14. So long as one does not have such an intense love and attachment for the Holy Feet of the Supreme Being *Rādhāsoāmī Dayāl* and *Sant Sat Guru*, one is liable to be beguiled by the pleasures of *Máyá*. One may become slack in one's love for the Beloved and get entangled in the objects of *Máyá*, and name and fame in the world.

5. FOR OBTAINING BLISS AND JOY IN SURAT SHABD ABHYAS, IT IS NECESSARY TO HAVE FERVOUR AND DILIGENCE.

15. Worldly people devote great attention and labour to their profession. They gladly utilize their earnings for

maintaining themselves and their dependents and procuring sensual pleasures. They strive harder still for further progress in their work.

16. In the same way, a *Parmārthī* realizes bliss by his diligent application to his *Abhyās* (spiritual practices). This sustains his spirit and mind. As this bliss increases, it affects, refreshes and purifies the senses and the body. It enhances love for and faith in the Holy Feet of the Supreme Being and *Sant Sat Guru*, and further advances his *Abhyās*.

6. SARAN OF THE SUPREME BEING RADHASOAMI DAYAL
AND SANT SAT GURU AND RELIANCE ON
THEIR GRACE

17. The worldly people depend on their learning, intellect, courage and strength. They think that by their common sense and cleverness, they would accomplish whatever comes their way.

18. Similarly a *Parmārthī* should have firm trust and reliance on the *Saran* and *Dayá* of the Supreme Being *Rádhásoámī Dayál* and *Sant Sat Guru*. This would enable him to overcome the obstacles of *Mana* and *Máyá*, to perform *Abhyās* and *Bhakti* correctly, and to accomplish his task one day. He will, by grace and mercy, easily observe the ways of *Bhakti* howsoever difficult they may be.

19. Without *Saran* and *Dayá*, it is very difficult, nay impossible, to traverse this Path. He, who applies himself to *Abhyās* relying on his own efforts, will become conceited. His progress will be blocked. For, no one can subdue *Kál*, *Karam*, *Mana* and *Máyá*. Only a true *Parmārthī* can, by the grace of the Supreme Being *Rádhásoámī Dayál* and *Sant Sat Guru*, conquer them all and repair one day to his Real Home.

7. CONCLUSION AND SUMMARY

20. It would be evident from the above that a true *Parmārthī* has to perform *Bhakti* more or less in the same way as a worldly man performs worldly activities properly, makes profit and maintains his household. In other words, a *Parmārthī* is not required to do anything new. The worldly people do what suits them; without regard to social taboos. In the same way, it is proper for a *Parmārthī* to follow the ways of *Bhakti*, and to have particular love for *Sant Sat Guru* and His devotees, ignoring the worldly people, who are un-informed of true *Parmārth*. It is thus that he can attain *Parmārth* successfully and completely. On the contrary, he who is tied to prestige and traditions, and fears the worldly people, will not be able to follow the ways of *Bhakti* properly. Likewise, the fear and attachment of family and kinsmen also cause great obstacles in *Parmārth*. It is, therefore, proper to have only legitimate and necessary dealings with all. Excess is harmful, for, inordinate attachment to family is harmful, even in worldly matters and retards progress in the world. He, who conducts himself according to the teachings of the *Rādhāsoāmī* Faith, can succeed both in his *Parmārth* and *Swārth*. His spiritual and temporal affairs would be carried on properly, side by side.

TRANSLATION OF SOME SELECTED SHABDS (HYMNS)
FROM PREM BĀNI PART 4

(1)

मन तू कर ले हिye धर प्यार ।

राधास्वासी नाम का आधार ॥

राधास्वामी नाम है अगम अपारा ।

जो सुमिरे तिस लेहि उबारा ॥

सुन घट में अनहद मनकार ॥ १ ॥

Mana tú kar le hiye dhar pyár

Rádhásoámí Nám ká ádhár

Rádhásoámí Nám hai agam apára

Jo sumire tis lehiñ ubára

Sun ghat men anhad jhankár (1)

Translation :—O my mind ! engender love and make
RÁDHÁSOÁMÍ Nám thy prop and support.
RÁDHÁSOÁMÍ Nám is Agam (inaccessible) and Apár
(infinite), and redeems him who performs Sumiran
of this *Nám*. Hear the reverberations of *An-had*¹
Shabd within. (1)

राधास्वामी धाम है ऊंच से ऊंचा ।

सन्त बिना कोई जहां न पहुंचा ॥

दरस द्विया जाय कुल कर्तार ॥ २ ॥ क

Rádhásoámí Dhám hai oonch se oonchá

Sant biná koi jahán na pahunchá

Daras kiyá jáya kul Kartár (2)

Translation :—*Rádhásoámí Dhám* is the highest of all. None
but *Sants* reached there. They had the *Darshan* of
the Supreme Creator. (2)

1. Spiritual sounds in celestial regions.

राधास्वामी नाम की महिमा भारी ।

शेष महेश कहत सब हारी ।

लीला अपर अपार ॥ ३ ॥

RÁDHASOÁMÍ Nám kí mahimá bhári

Shesh Mahesh kahat sab hári

Leelá apar . apár (3)

Translation :—Great is the glory and eminence of *RÁDHASOÁMÍ Nám*. *Shesh*¹ and *Mahesh*² are unable to describe it. Its ecstasy is limitless and boundless. (3)

राधास्वामी परम पुरुष जग आये ।

हंसजीव सब लिये मुक्ताये ॥

और जीवन पर बीजा डार ॥ ४ ॥

RÁDHASOÁMÍ Param Purush jag áye

Hans Jíva sab liye muktáye

Aur Jívan par: beejá dár (4)

Translation :—*Param Purush RÁDHASOÁMÍ* came to this world and redeemed all *Hans Jívas*. As regards others, He sowed the seed of spirituality in them. (4)

नाम की महिमा बहुविधि गई ।

मुक्ती की यही जुगत बताई ॥

सुमिरो राधास्वामी बारम्बार ॥ ५ ॥

Nám kí mahimá bahu vidhí gái

Mukti kí yahí jugat batái

Sumiro RÁDHASOÁMÍ bárambár (5)

Translation :—He sang the praise of 'Nám' in various ways. It is the sole means of attaining to salvation. Hence perform *Sumiran* of *RÁDHASOÁMÍ Nám* repeatedly. (5)

1. Name of a thousand-headed serpent.

2. Shiva.

राधास्वामी नाम का भेद सुनाया ।

सुरत शब्द मारग दरसाया ॥

धुन संग सुरत चढ़ाओ पार ॥ ६ ॥

RĀDHĀSOĀMĪ Nám ká bhed sunáyá

Surat Shabd Márg darsáyá

Dhun sang Surat charháó pár (6)

Translation :—He revealed the secrets of *RĀDHĀSOĀMĪ Nám* and explained the modes of performing *Surat Shabd Yoga*. Take your *Surat* beyond by listening to *Dhun* (Sound). (6)

धुन आत्मक जो राधास्वामी नाम ।

तिस महिमा कस कहूं बखाना ॥

जो सुने सोइ जाय निज घरबार ॥ ७ ॥

Dhun-átmak jo RĀDHĀSOĀMĪ Námá

Tis mahimá kas kahún bakháná

Jo sune soi jáya Nij Gharbár (7)

Translation :—How can I describe the glory and eminence of *Dhwanyátmak Nám, RĀDHĀSOĀMĪ*? Whosoever listens to it, shall repair to *Nij Gharbár* (*Rádhásoámi Dhám*).

(2)

सुरतिया हरख रही ।

निरखत गुरु चरन बिलास ॥ १ ॥

Suratiyá harakh rahí

Nirkhat Guru Charan bilás (1)

The *Surat* (spirit) seeing the bliss of *Guru's Feet*, is thrilled with joy. (1)

बिगसत खेलत संग गुरु के ।

दिन २ बढ़त हुलास ॥ २ ॥

Bigsat khelat sang Gurú ke

Din din barhat hulás (2)

Playing with Guru, it feels overjoyed. Its joy goes on increasing day by day. (2)

प्रीत प्रतीत बहुत चरनन में ।

तजत काम और भोग बिलास ॥ ३ ॥

Prít Pratít barhat Charnan men

Tajat Kám aur bhog bilás (3)

Love and faith in the Holy Feet are augmented. Passions and pleasures are rejected. (3)

उमंग उमंग कर गावत बानी ।

मगन होय रह गुरु के पास ॥ ४ ॥

Umang umang kar gáwat Bání

Magan hoya rah Guru ke pás (4)

It recites *Bání* with fervour and zeal. Living close to Guru, it feels cheerful. (4)

चित दे सुनत बचन सतसंग के ।

चेत करत घट में अभ्यास ॥ ५ ॥

Chit de sunat Bachan Satsang ke

Chet karat ghat men Abhyás (5)

It listens to His *Bachans* attentively, and performs internal *Abhyás* with alacrity. (5)

मन और सुरत सिमट कर चालें ।

तजत देश जहाँ माया बास ॥ ६ ॥

Mana aur Surat simat kar chálén

Tajat desh jahán máyá bás (6)

The mind and spirit concentrate and move onward. They leave behind the region of *Máyá*. (6)

तीसर तिल धस सुनती बाजा ।
लखती जहाँ वहाँ जोत उजास ॥ ७ ॥
Tisar Til dhas suntí bájá
Lakhtí jahāṇ wahāṇ jot ujás (7)

The *Surat* penetrates third *Til* and hears music. It witnesses the light of *Jyoti* (flame). (7)

गगन ओर धावत छुत प्यारी ।
पावत काल तिरास ॥ ८ ॥
Gagan or dháwat Surt pyárí
Páwat Kál tirás (8)

The beloved *Surat* rushes on towards *Gagan* (*Trikuti*), *Kál* is mortified on seeing this. (8)

अधर चढ़त सुन २ धुन अच्छर ।
सुन्न में हंसन संग बिलास ॥ ९ ॥
Adhar charhat sun sun dhun achchhar
Sunn men Haṇsan sang bilás (9)

It ascends to *Sunn* and hears the Sound of *Akshar Purush*. It enjoys the company of *Haṇsas* there. (9)

भंवरगुफा धुन सुन गई आगे ।
निज सूरज संग मिला अभास ॥ १० ॥
Bhaṇwarguphá dhun sun gai áge
Nij súraḡ sang milá abhás (10)

Hearing the *Dhun* (Sound) of *Bhaṇwarguphá*, it went further beyond, and became one with *Nij Súraḡ* (Special Sun, *Sat Purush*). (10)

अलख अगम लख हुई अचिंती ।

मिलगई प्रेम आनन्द की रास ॥ ११ ॥

Alakh Agam lakh hui achintí

Mil gaí Prem Ánand kí rás (11)

On seeing *Alakh* and *Agam*, it became free from all cares and thoughts, and realized *Prem Ánand*¹ (love and bliss in abundance). (11)

प्रेम पियारी सुरत रंगीली ।

प्यारे राधास्वामी की हुई खवास ॥ १२ ॥

Prem Piyárí Surat rangílí

Pyáre RÁDHÁSOÁMÍ kí huí khawás (12)

The *Prem Pyárí*² (beloved) and *Rangílí* (jovial) *Surat* became the special and favourite attendant on Beloved *RÁDHÁSOÁMÍ* (12).

दर्शन कर अतिकर मगनानी ।

पाय गई धुर धाम निवास ॥ १३ ॥

Darshan kar ati kar magnání

Páya gaí Dhur Dhám niwás (13)

It was exceedingly delighted on having *Darshan*. It found abode in the Highest Region. (13)

प्रेम प्रताप छाया रहा घट में ।

प्रेम स्वरूप किया हिरदे बास ॥ १४ ॥

Prem Pratáp chháya rahá ghaṭ men

Prem Swarúp kiyá hirde bás (14)

*Prem Pratáp*³ (splendour and brilliancy of *Prem*) was spread all over the devotee. The *Prem Swarúp*⁴ (Loving Form) was implanted in the heart. (14)

1. Prem-anand was the name of Maharaj Saheb, as given by Huzur Maharaj.

2. Name of a high class female devotee of Huzur Maharaj. See page 46, History and Tenets. 3. Name of a devotee. 4. Name of the son-in-law of Huzur Maharaj.

यह गत मत है अगम अपारा ।
 पावे मेहर से कोइ निज दास ॥ १५ ॥
Yah gat mat hai agam apára
Páwe Mehar se koí nij dás (15)

This attainment and this understanding are beyond comprehension and are wonderful. A rare and special disciple realizes them by grace. (15)

कर सतसंग गहे स्वामी सरना ।
 सुरत चढ़ावे निज आकाश ॥ १६ ॥
Kar Satsang gahe Soámí Saraná
Surat charháwe nij ákásh (16)

He attends *Satsang* and adopts *Soámí Saran*³ (*Saran* of *Soámí*),
 He elevates his *Surat* to *Nij Ákásh*. (16)

सुरत होय तब स्वामी प्यारी ।
 प्रेम की दौलत पावे खास ॥ १७ ॥
Surat hoya tab Soámí Pyárí
Prem kí daulat páwe khás (17)

The *Surat* then attains to the status of *Soámí Pyárí*⁵ (beloved of *Soámí*), and gets the special wealth of *Prem* (love). (17)

राधास्वामी मेहर दृष्टि से हेरें ।
 प्रेम दुलार होय खासुल खास ॥ १८ ॥
RÁDHÁSOÁMÍ Mehar drishti se heren
Prem Dulár hoya khás-ul-khás (18)

Rádhásoámí casts His glance of grace on *Prem Dulár*⁶ (one fondled and loved), who becomes chosen one. (18)

जो अस दुर्लभ भक्ति कमावे ।
 जावे निज घर बिन परियास ॥ १९ ॥
Jo as durlabh Bhakti kamáwe
Jáwe Nij Ghar bin parlyás (19)

5. Name of the daughter of Prem Pyari Ji. 6. Name of Lala Girdhari Lal.
 See page 46 of "History & Tenets".

He, who performs such a rare *Bhakti* (devotion), goes straight to *Nij Ghar* (Original Abode), without much effort on his part. (19)

सुरत निमानी मेरी स्वामी संवारी ।

गावत उन गुन स्वांसो स्वांस ॥ २० ॥

Surat Nimáni meri Soámi Saṇwári

Gáwat un guṇ swáṇso swáṇs (20).

My *Surat*, full of humility, has become *Soámi Saṇwári*⁷ (embellished by *Soámi*), and sings His praises with each breath. (20)

प्रेम दुलारी शब्द पियारी ।

होय निहाल बैठी चरनन पास ॥ २१ ॥

Prem Dulári Shabd Piyári

Hoya nihál baithí Charnan pás (21)

My *Surat* became *Prem Dulári*⁸ (one fondled and loved) and *Shabd Pyári*⁹ (beloved of *Shabd*), and, having been enriched, took seat at the Holy Feet. (21)

दयाल सरन ले काज बनाया ।

तज दिया जग का मोह और आस ॥ २२ ॥

Dayál Saran le káj banáyá

Taj diyá jag ká moh aur ás (22)

The devotee accomplished his task by adopting *Dayál Saran*¹⁰ (*Saran* of the Merciful). He gave up worldly attachments and hopes. (22)

प्रेम अधार जियत सूरत प्यारी ।

जग से रहती सहज उदास ॥ २३ ॥

Prem Adhár jiyat Surt Pyári

Jag se rahtí sahaj udás (23)

7.. Name of the wife of Seth Sahēb. 8. Name of the wife of Lala Girdhari Lal.
9. Name of the consort of Maharaj Sahēb. 10. Name of the Manager of the fortnightly paper, Prem Patra.

Surat Pyáří¹¹ (the beloved Surat) lives on the support of love (Prem Adhár)¹², and is indifferent to the world. (23)

धूम हुई भक्ती की भारी ।

करम भरम सब हो गये नाश ॥ २४ ॥

Dhoom huí Bhaktí kí bháří

Karam Bharam sab ho gaye násh (24)

Bhakti is being acclaimed and applauded loudly everywhere.

Karam and *Bharam* have all been destroyed. (24)

प्रेम अधारी सुरत सिरोमन ।

आरत दीपक करती चास ॥ २५ ॥

Prem Adhári Surat Siroman

Árat deepak kartí chás (25)

*Prem Adhári*¹³ (one who has *Prem* as support) is the choicest and the best of *Surats*. It lights a lamp for performing *Arti*. (25)

सब सखियां मिल आरत गावें ।

राधास्वामी चरनन धर त्रिसवास ॥ २६ ॥ व

Sab sakhiyān mil Árat gāwēn

RÁDHÁSOÁMÍ Charanan dhar viswás (26)

All the devotees sing *Árti* in chorus, relying fully on the Holy Feet of *RÁDHÁSOÁMÍ*. (26)

दया करी राधास्वामी प्यारे ।

घट घट कीना प्रेम प्रकाश ॥ २७ ॥

Dayá karí RÁDHÁSOÁMÍ pyáre

Ghaṭ ghaṭ keená Prem Prakásh (27)

Beloved *Rádhásoámi* showered His grace and illumined every heart with *Prem Prakásh*¹⁴ (light of His love). (27)

11. Name of the consort of Babuji Maharaj. 12. Name of Babuji Maharaj as given by Huzur Maharaj. 13. Name of a female devotee. 14. Name of Lala Ji Sahab, the son of Huzur Maharaj.

(3)

सुरतिया वार रही ।

तन मन गुरु चरन निहार ॥ १ ॥

*Suratiyá vár rahí**Tan Man Guru Charan nihár (1)*

The Surat beholds the Holy Feet of the Guru and sacrifices body and mind. (1)

बिमल बैराग धार कर मन में ।

छोड़ दिया संसार ॥ २ ॥

*Bimal Bairág dhár kar man men**Chhor diyá saṁsár (2)*

And being absolutely detached from it, gave up the world. (2)

मोह जाल के बंधन काटे ।

गुरु सेवा में रहे हुशियार ॥ ३ ॥

*Moh jál ke bandhan káṭe**Guru Sewá men rahe hushiyár (3)*

It cuts asunder the net of Moh (attachment). It remains alert in the Sewá (service) of the Guru. (3)

सतसंग बचन धार कर चित में ।

मन को छिन छिन डारत मार ॥ ४ ॥

*Satsang Bachan dhár kar chit men**Mán ko chhin chhin ḍárat mār (4)*

Enshrining within the Bachans (discourses) delivered in Satsang, it subdues the mind every moment. (4)

भोग अंक को काटत छिन छिन ।

राधास्वामी नाम जपत हर बार ॥ ५ ॥

*Bhog aṅk ko káṭat chhin chhin**Rádhásoámi Nám japat har bár (5)*

Every moment it denies the pleasures of senses and repeats the Holy Name, *RADHÁSOÁMI*, all the time. (5)

ध्यान लगाय बढ़ावत प्रीती ।
शब्द सुनत हियरे धर प्यार ॥ ६ ॥
Dhyán lagáya barháwat prítí
Shabd sunat hiyare dhar pyár (6)

Applying to *Dhyán*, it enhances love, and listens to *Shabd* with love and devotion. (6)

घंटा शंख सचावत शोरा ।
छिटक रहा घट जोत उजार ॥ ७ ॥
Ghaṇṭá saṅkh macháwat shorá
Chhiṭak rahá ghaṭ jot ujár (7)

The Sounds of bell and conch are loudly audible and the radiance of *Jyoti* is strewn within. (7)

अनहद शब्द लगा अब गरजन ।
चढ़कर पहुंची गगन मंझार ॥ ८ ॥
An-had Shabd lagá ab garjan
Charh kar pahunchí gagan manjhár (8)

The *An-had Shabd* has begun to resound. The *Surat* ascended to *Gagan* (*Trikutí*). (8)

द्वारा फोड़ गई अब सुन में ।
न्हाई मानसर मैल उतार ॥ ९ ॥
Dwára phoṛ gaí ab Sunn men
Nháí Mánsar mail utár (9)

The *Surat* opened the gate and entered *Sunn*. Taking bath in *Mán-sarovar*, it washed off dirt. (9)

भंवरगुफा का देख उजारा ।
बीन सुनी सतगुरु दरबार ॥ १० ॥

Bhaṇwarguphá ká dekh ujárá
Bín suní Sat Guru Darbár (10)

It saw the refulgence of *Bhaṇwarguphá* and heard the Sound of *Bín* (harp) in the *Darbár* of *Sat Guru*. (10)

अलख अगम के पार चढ़ाई ।

राधास्वामी चरन मिला आधार ॥ ११ ॥

Alakh Agam ke pár charháí
Rádhásoámi Charan milá ádhár (11)

It ascended beyond *Alakh* and *Agam* and found rest at *Rádhásoámi's* Feet. (11)

तन मन तोड़ किया जब सतसंग ।

भोग वासना दई निकार ॥ १२ ॥

Tan man tor kiyá jab Satsang
Bhog básná daí nikár (12)

When the devotee curbed his body and mind, and attended *Satsang*, all desires for pleasures were cast off. (12)

गुरु चरनन में प्रीत घनेरी ।

कीनी हिय से तन मन वार ॥ १३ ॥

Guru Charnan men prít ghanerí
Kíní hiya se tan man vár (13)

The devotee developed intense love for the Holy Feet of *Guru*, and sacrificed his body and mind wholeheartedly. (13)

दीन गरीबी धार चित्त में ।

मन के मान दिये सब झड़ ॥ १४ ॥

Dín garíbí dhár chitt men
Man ke mán diye sab jhár (14)

The devotee adopted humility and meekness and purged his mind of egotism. (14)

तब गुरु परसन होय मेहर से ।

अंग लगाया किरपा धार ॥ १५ ॥

Tab Guru parsan hoya Mehar se

Ang Lagáyá kirpá dhár (15)

The *Guru* was then pleased with the devotee, and graciously embraced him (allowed him to merge in Himself). (15)

अस सतसंग करे जो कोई ।

सोई जावे भौजल पार ॥ १६ ॥

As Satsang kare jo koí

Soí jáve bhaujal pár (16)

Whosoever devotes to *Satsang* in this manner, is redeemed. (16)

राधास्वामी परम गुरु दातार ।

पहुंचावें फिर निज घरबार ॥ १७ ॥

Rádhásoámí Param Gurú Dátárá

Pahuncháven phir Nij Gharbár (17)

Rádhásoámí, the *Param Guru* and Benefactor, will take the devotee to *Nij Ghar* (Original Home). (17)

होय निचिंत बसे सुख सागर ।

हरदम राधास्वामी दरस निहार ॥ १८ ॥

Hoya nichint base sukh ságar

Har dam Rádhásoámí daras nihár (18)

The devotee, freed from cares and anxieties, abides in the ocean of joy. He gets the *Darshan* of *Rádhásoámí Dayál* every moment. (18)

अचरज नाम और अचरज रूपा ।

अचरज मेहर का वार न पार ॥ १९ ॥

Achraj Nám aur achraj Rúpá

Achraj Mehar ká vár na pár (19)

Wonderful is His Name, and wonderful is His Form ; so is His Grace, limitless and boundless. (19)

लख लख भोग सरावत अपना ।

राधास्वामी चरन पकड़ रही सार ॥ २० ॥

Lakh lakh bhág saráwat apná

Rádhásoámi Charan pakar rahi sár (20)

Observing these wonders, the devotee praises his good fortune, and holds fast to Rádhásoámi's Holy Feet, the essence of all. (20)

राधास्वामी दयाल सरन हिय धारी ।

उन मेहर से दिया मेरा काज संचार ॥ २१ ॥

Rádhásoámi Dayál Saran hiya dhári

Un Mehar se diyá merá káj sanwár (21)

I adopted the Saran of Rádhásoámi Dayál. He graciously accomplished my task. (21)

Discourse 34

SAHAJ UPDESH

(POPULAR TEACHINGS)

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- (1) EXISTENCE OF THE SUPREME BEING AND CREATOR.
- (2) SURAT, i. e., JIVA, AND ITS ORIGIN.
- (3) SANT SAT GURU.
- (4) SURAT, i. e., JIVA, IS AN ANSHA OF THE SUPREME BEING.
- (5) THE BONDAGES OF THE MIND, SPIRIT AND SENSES WITH THE WORLD, AND ITS PLEASURES, AND CONSEQUENT PAINS AND PLEASURES.
- (6) THREE KINDS OF AFFLICTIONS.
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- (8) NECESSITY OF SANT SAT GURU AND INITIATION BY HIM FOR TRUE PARMARTH.
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- (32) CONCLUSION.

(1) EXISTENCE OF THE SUPREME BEING AND CREATOR.

1. A wise and thoughtful person, on observing terrestrial and celestial creations of various kinds, their immensity and design, begins forthwith to realize that there must certainly be a Creator, who is omnipotent, omniscient and omnipresent.

2. Now with regard to the proof of the existence of the Supreme Being. Although *Chaitanya* (spirit) is present everywhere, it cannot perform the functions of creation and sustenance without the aid of higher spirituality. As

for instance, the *Chaitanya* of this world cannot perform any function without the help of higher spirituality which comes from the sun. Similarly the sun is dependent on *Niranjan*, and the latter, in its turn, on *Brahm*. *Brahm* is subordinate to *Sat Nám*, who is subordinate to the Supreme Being *Rádhásoámi Dayál*.

3. Astronomers are aware of the existence of a higher sun. *Yogeshwar Gyánis* have spoken of *Brahm*. As regards *Sat Nám*, His secrets have been given out by *Sants*. The Region of the Supreme Being *Rádhásoámi Dayál* was revealed by the Supreme Being Himself when He appeared as *Param Sant*.

4. The current of spirit emanating from these regions helps the diffused spirituality of the respective subordinate regions. The Deity of each of these regions is the master and ruler of the lower creation. *Rádhásoámi Dayál* is the Supreme Creator. *Param Sants* alone have access there.

5. The Prime Current that emanated from *Rádhásoámi Dhám* is the Creator of the entire creation. This Current itself brought forth the creations upto *Sat Lok*, or *Dayál Desh*. The two currents which issued from *Sat Lok* created *Brahmánḍ*, the second grand division. The three currents which issued from *Niranjan Jyoti*, created *Pinḍ*, the third grand division.

6. *Nirmal Chaitanya* (pure spirit) is present everywhere. But it is wrapped under the covers of *Shuddh Máya* in *Brahmánḍ*, and of *Malín Máya* in *Pinḍ*. In the regions of *Máyá*, the *Chaitanya* of the lower region is called *Sámánya Chaitanya* and that of higher region, *Vishesh Chaitanya*, because the former cannot function fully without the help of the latter.

7. The omnipotence, purpose and design of the Creator, would be apparent from minutely observing the creation of any division. The creation of *Máyá* and its constituents, of *Tattwas* and *Gunas*, and from them of variegated colours, forms, beauty and skill, and allocation of different functions to them, are evidence of the omnipotence of the Supreme Being. This omnipotence of the Supreme Creator is apparent everywhere in the entire creation from each individual body and its formation.

8. The omnipotence, skill, purpose and object of the Supreme Creator are evident from the whole creation, celestial as well as terrestrial. The three forces of creation, maintenance and destruction are working in every body, name and form. It is, therefore, established that there must certainly be a Supreme Creator, and He must be all-powerful, highly skilled, omnipresent, all-wise, all-knowing, undying and undecaying.

9. The Supreme Being is present within every Individual. His *Dhám* (Abode) is the highest of all ; His Name is *RÁDHÁSOÁMI*.

10. "*Rádhásoámi*" is *Dhwanyátmak*, and resounds all the time, without the aid of any instrument or tongue, in higher regions within everyone. Advanced *Abhyásís* and loving devotees hear this sound within themselves. This Name has not been given by a man. The Supreme Being Himself, when He assumed the form of *Sant*, very graciously revealed this Name for the salvation of souls.

11. The human form is the replica of the entire creation. Whatever regions or spheres are outside, are represented within every human microcosm, on a small scale. The microcosm corresponds with the macrocosm

In the same way as the air in a multi-storied building corresponds with the outside air according to its height.

(2) SURAT, i. e., JIVA, AND ITS ORIGIN.

12. In the beginning, all souls came from the Highest Region, like the sun's rays which emanate from it. When the Prime Current descended in the region of *Máyá*, it got enveloped in *Máyá*. These covers are known as bodies. The materials of a region in which *Surat* (spirit) took its location, constituted its body. The spirit as encased in that body, began to function in the creation of that sphere, and got entangled in it.

13. In this manner, the spirit came down to this world and assumed human form. It was tied to the body. The upper apertures were closed, and its tendency became downward. The *Surats* (spirits) which are bound in the body and the creation of the world, are called "*Jívas*". They have forgotten their Creator and the *Nij Dhám* (Original Abode).

(3) SANT SAT GURU

14. The *Surat*, which comes in human body straight from the *Ádi Dhám* (Original Abode) and is fully conscious, has access to all the regions of creation. It can, at will, repair to the Highest Region and have the *Darshan* of the Supreme Being, or come back to this world and function here. Such a *Surat* is called *Sant* and *Sat Guru*, who is all the time one with the Supreme Being and is not entangled in the creation of any region or this world.

(4) SURAT, i. e., JIVA IS AN ANSHA OF THE SUPREME BEING.

15. It has been stated in paragraphs No. 12 and 13 that all *Jívas* have come from *Ádi Dhám* (Original Abode) as rays. On descent to the region of *Máyá*, they have been

enveloped in the covers of *Máyá* and tied to these covers or bodies. The essence of the *Jíva* and the Supreme Being is the same. It is linked with Him. But there are barriers on the way at various stages, because the tendency of the current of spirit is downwards and outwards.

16. The creation of every sphere has been evolved by the *Surat* or the *Ádi Dhár* (Prime Current) which has come down from the Highest Region. It is also observed in this world, that every individual *Surat* (spirit) creates its separate body for its abode, which is maintained and sustained by the energy of that spirit. The three *Gunas* (qualities), five *Tattwas* (elements) and their *Prakrities*, and the various forces, such as electricity, light, attraction, repulsion, cohesion, work harmoniously with and in subordination to the spirit, the moment it manifests itself, and help in the growth and sustenance of that body. But as soon as the spirit leaves the body, these forces act against one another. They disintegrate the body, which comes to an end.

17. It is evident from the above that the Supreme Being *Rádhásoámí Dayál* is present everywhere through His rays and currents. Through them, He evolves and brings forth creations of different kinds. When *Surats* (spirits) separate from bodies, the latter cease to exist. All the materials of *Máyá*, such as *Tattwas*, *Gunas*, forces, etc., are subservient to *Surat*. They act under its directions.

18. The above can easily be understood by observing how the seed of a tree germinates and grows. The moment the current issues from a seed, *i. e.*, shoot appears and the spirit manifests itself, the three *Gunas*, five *Tattwas* and all the forces come together and help in the growth and formation of the tree. They draw necessary material

from the atmosphere and throw out unnecessary matter as excrement. That current or shoot is the creator of that tree. The currents of the spirit of that tree run throughout from root to leaves through its nerves.

19. When the tree is dead or its spirit is withdrawn, its body is left as dead wood. If it is not burnt, it would be reduced to dust after a time.

20. Had *Máyá*, its materials, other forces, *Gunas*, *Tattwas*, etc., not been subordinate and subservient to *Surat* (spirit), no creation would have been evolved. The *Surat*, like the Supreme Being, is *Sat Chit Ánand Rúp* (Truth, Spirituality and Bliss). In the creation, *Surat* alone is *Sat* (true), *Chaitanya* and the source of all pleasures and joys. In other words, *Surat* alone is the creator and sustainer of the entire creation. On its departure all the creation and bodies cease to exist.

21. The *Surat* alone can revert to its *Nij Ghar* (Real Home) by the grace of the *Sant Sat Guru* and His *Satsang*. But the materials of *Máyá*, which are inert and from which bodies and their instruments of actions such as senses etc. are made, cannot do so. They cannot go beyond their own region.

22. The *Surat*, like its *Anshí*, the Supreme Being, is *Amar* (undying) and *Ajar* (undecaying). On leaving one body, it enters another, according to its desires and predilections. Unless and until a man is initiated into the secrets and mysteries of the Supreme Being, and proceeds inwards after learning the modes of practices, he cannot be released from the body and world and will have to assume bodies again and again.

(5) THE BONDAGES OF THE MIND, SPIRIT AND SENSES
WITH THE WORLD AND ITS PLEASURES, AND
CONSEQUENT PAINS AND PLEASURES.

23. Due to taking location in *Pinḍ* and functioning in the world through senses, the *Surat* (spirit) has formed liaison with the body and the world. As they are made of the material of *Máyá*, it is necessary for them to get nourishment and sustenance from the creation of the world. These pleasures of senses are the cause of bondages.

24. When the desire for a sensuous enjoyment is fulfilled, one feels happy ; otherwise one is unhappy. One also feels unhappy if any sense organ of the body goes out of order or develops some trouble.

25. The pains and pleasures referred to above, pertain to one's own body. Similarly every sentient being feels pain and pleasure. A person is also affected by the pains and pleasures of another person to whom he is attached. In this way everyone undergoes pains and pleasures, due to his own actions as well as of others. They are all caused by attachment.

(6) THREE KINDS OF AFFLICTIONS

26. There are very few who get more happiness and less pain. In the case of large number of men, their desires are not fulfilled to the extent they wish. Therefore they are unhappy.

27. Afflictions are of three kinds, *Ádhi*, *Vyádhi* and *Upádhi*. *Ádhi* refers to mental pain or affliction. *Vyádhi* is bodily illness. *Upádhi* consists of quarrels, wranglings, litigations, etc. Nobody in this world is free from these three kinds of afflictions. They affect all by turn, whether

rich or poor. The effect of *Karams* has to be reaped not only in this body, but also in the next.

(7) RELEASE FROM PAINS, PLEASURES, BIRTHS AND DEATHS CANNOT BE HAD WITHOUT THE GRACE OF SANT SAT GURU.

28. For those who wish to escape the effect of these afflictions and the pain and anguish of births and deaths, *Sants* have laid down that they should endeavour to loosen their bondages with the body and the world. They should fix their attention in the Holy Feet of *Rádhásoámi Dayál*. This can be achieved by joining the *Satsang* of the *Sant Sat Guru* by engendering love for His Holy Feet. Without His grace, nobody can be released from these afflictions.

(8) NECESSITY OF SANT SAT GURU AND INITIATION BY HIM FOR TRUE PARMARTH.

29. On observing the world and its people, it is seen that nobody can learn anything without a *guru*, teacher or instructor. Then how can true *Parmáarth* be practised without meeting with a true *Guru* and receiving instructions from Him ?

30. Those, who think that they do not stand in need of a *Guru*, and that they can themselves conduct external ceremonies by reading books, do not really know what true *Parmáarth* is. They consider external activities as *Parmáarth* ; as for example, reading and teaching of books, singing hymns, reciting prayers, fasting, uttering *Nám* (holy word) with tongue, breath or mentally, contemplating haphazardly upon idols or some other form or the formless *Brahm*, visiting places of pilgrimage and temples, giving alms, opening schools and rest houses, sinking wells, laying out gardens or constructing buildings for general public, etc.

31. All these activities can easily be performed by anybody who has acquired some learning. He can do so without the help of a *Guru*, simply by reading books and observing the ways and conduct of those engaged in external *Parmárth*. But nobody can practise true *Parmárth* without the help of a true and perfect *Guru*. For, in the pursuit of *Parmárth*, one has to proceed towards *Nij Ghar* (Original Abode) after receiving initiation in the secrets and whereabouts of the *Dhám* of the Supreme Being *Rádhásoámi Dayál*, the Path leading thereto and the stages on the Path. Nobody can proceed on that Path without learning the above from one who has already traversed the Path. There is no question of proceeding inwards and ascending upwards in the external *Parmárthi* activities. Such people do not know anything about the *Dhám* of the true Supreme Being.

(9) ATTRIBUTES OF THE TRUE AND PERFECT GURU.

32. *Guru* is He who illumines darkness, shows the Path, guides the practitioner by teaching the special modes of practices and takes him to *Nij Dhám* (Original Abode). These attributes are primarily those of the Supreme Being who, in His *Mauj*, sent forth *Ádi Dhár* (Prime Current) from His Holy Feet and produced light in dark, and brought forth the entire creation. He attracts *Jívas* towards Himself through that current. Therefore, He alone is the *Ádi Guru* (Original Guru) and *Param Guru* (Supreme Guru).

33. In the second place, these attributes are those of the *Sat Sant Guru*, who is the *Nij Putra* or *Musáhib* (Special Son or Companion) of the Supreme Being *Rádhásoámi Dayál*. By His *Mauj*, the *Sant Sat Guru* comes to the world, imparts instructions to *Jívas* and takes them to *Nij Dhám*

(Original Abode). By His discourses, He removes *Tamoguna* (darkness) from the hearts of His devotees, shows them Path, explains to them the modes of practices, graciously sheds light on the Path and makes them proceed on it. He does not have any concern with them except their spiritual welfare. Until such a *Guru* is met with and the Path is traversed, the attainment of the true salvation would not be possible at all.

(10) HOW TO CONDUCT BEFORE THE PERFECT GURU
WHO IMPARTS THE SECRETS OF THE
SUPREME BEING.

34. He who by good luck comes in contact with the *Sat Guru*, who grants initiation in the secrets and whereabouts of the Supreme Being and explains the method of proceeding within for meeting with Him, should engender intense love for and faith in the Holy Feet of the Supreme Being *Rádhásoámi Dayál*.

35. "Faith" consists in the belief that the Supreme Being is Omnipotent, Omnipresent, Omniscient and present with the devotee at all times. It is difficult to have such a faith. But if it is generated in the heart even to a little extent, it will mould the mind and activities expeditiously. When he considers that the Supreme Being is present everywhere, sees everything, and is with him at all times, his mind will indulge in evil desires and impulses very little. He will consider Him to be the cause of everything. These are exactly the ways and notions of devotees.

36. Now as for love, one should have faith in the Supreme Being as described above, and engender so much affection and regard for His Holy Feet that all worldly attachments are eclipsed by it, and one's longing and

yearning for *Darshan* should be so keen that the desire for the world and its objects fades away. Nay, all unnecessary desires are eradicated. One does not have any desire except for maintaining oneself and one's dependents on a moderate scale. One should consider that whatever is happening or would happen is the *Mauj* and ordainment of the Supreme Being. One should conform to it as far as possible. These are the ways and forms of devotion.

37. The eminence of the *Sant Sat Guru* is infinite and unfathomable. He abides in the *Nij Dhám* of the Supreme Being and comes to the world now and then, just for conferring spiritual good on the *Jíva*. It is, therefore, incumbent upon a *Parmárthí* and devotee to have more or less the same feeling for Him as he has for the Supreme Being.

(11) IN WAKEFUL CONDITION, THE SEAT OF THE
SPIRIT IS IN THE EYES. DURING SLEEP AND
AT THE TIME OF DEATH IT RECEDES FROM
THERE INWARDS AND UPWARDS, AND
BECOMES OBLIVIOUS OF PAIN AND
PLEASURE OF THE BODY AND
WORLD.

38. In the wakeful state, the seat of the *Jíva* is in the eyes. When under the influence of sleep, he withdraws inwards and upwards, he loses consciousness of the body and world, pain and pleasure. Similarly, when at the time of death, there is complete withdrawal, the connection with the body and world is severed. The individual loses all consciousness. The withdrawal at the time of death is so painful and the face of the dying person becomes so much distorted that nobody can bear its sight.

39. It is thus evident that due to the *Jíva* being seated at the centre of eyes, he forms bondages with the body

and the world, and on receding from there, these bondages are loosened. This proves that the Path to *Mukti Pad* and *Nij Ghar* starts from the region of eyes.

40. He, who after receiving initiation from the *Sant Sat Guru*, proceeds on this Path, will realize to some extent the refulgence and omnipotence of the Supreme Creator. He will get the bliss of withdrawal and elevation of the mind and spirit. The value and importance of the world and its pleasures will be reduced in his estimation. By the grace of *Sat Guru*, he will gradually traverse the Path, and, one day, reach *Nij Ghar* (which is beyond the bounds of *Máyá*) and rest there. He will attain to eternal bliss. In other words, he will be free from recurrent births and deaths.

41. Some persons do not perform the above *Abhyás*. They spend the whole of their life in the world and in indulging and procuring its pleasures. At the time of death, they will incline towards the body and world. But the *Kál Purush* would separate them from *Pinḍ* and pull them upwards. Therefore, they would suffer great pain and anguish in this tug of war. This is evident from the facial expression of a person who is dying or is dead. The appearance and expression of his face is so changed that one is frightened at its sight. When such persons go beyond *Pinḍ*, they would be overpowered by the thought of the body, world and its objects. This would take them to another body in higher or lower forms according to their actions. In brief, the round of births and deaths and consequent pains and pleasures will continue for ever.

42. Those who are engaged in external or internal *Parmárthí* activities, other than those described above, which pertain to lower portion of the physical body, will get the benefit of *Shubha Karams* (meritorious acts) only. They will not attain to true salvation. They will not

proceed on the way that leads to the Real Home. Everybody has to go that way at the last moment.

43. But the external activities, which help in the performance of internal *Abhyás*, such as, attending the *Satsang* of *Sant Sat Guru*, performing the *Sewá* (service) of his loving devotees, reciting the hymns of love, internal secrets, admonition, etc., of *Sants*, talking about *Rádhásoámí* Faith, etc., will count as true *Parmárth*. They will result in the grant of the grace of the *Sant Sat Guru* and true Supreme Being. They will enhance love and devotion, and raise the mind and spirit.

(12) IGNORANCE AND VANITY OF THOSE WHO
ARE SLAVES OF TRADITIONS. THEY ARE IN
THE HABIT OF ARGUING, AND ARE UNFIT
TO APPLY THEMSELVES TO ANY
INTERNAL ABHYAS OR TO JOIN
THE SATSANG OF SANTS.

44. There are those who are wedded to *Parmárthí* activities and *Ishts* of the bygone times and sing their praises. But they do not perform any practice, such as *Ashtáng Yoga*, *Pránáyám*, *Mudrás* and *Haṭh Yoga*. Such people are absolutely ignorant of the good and evils of these practices. They do not recognise the necessity and importance of a *Guru*. But the internal practices, of whatever nature they may be, cannot at all be performed without the guidance of an *Abhyási guru* and his *Satsang*. Those who perform some *Abhyás* by learning it from books or hearsay, are mistaken and deluded. They cannot continue any internal practice without the help and guidance of a *guru* for any length of time. Such people remain ignorant of and indifferent to true *Parmárth*. Therefore, their objective of effecting spiritual welfare will not be achieved. Their life and

conduct are like those of *Karmí Jivas* (those given to rituals and observances), so is the result of their actions. They are ever ready for disputes, wrangling, quarrels and arguments, and support with great emphasis their beliefs and prejudices. But true and sincere devotees, taking them to be ignoramus and conceited, do not enter into discussion with them ; as stated in the following verses :-

बहते को मत बहन दे, गह पकड़ाओ ठौर ।

समझाया समझे नहीं, तो कहो बचन दो और ॥

बहते को बह जान दे, मत पकड़ाओ ठौर ।

समझाया समझे नहीं, तो दे धक्के दे और ॥

Bahte ko mat bahan de, gah pakṛáo ṭhaur ;

Somjháyá samjhe nahín, to kaho bachan do aur.

Bahte ko bah ján de, mat pakṛáo ṭhaúr ;

Samjháyá samjhe nahín, to de dhakke do aur.

Translation :—Let not the adrift go down-stream. Hold him and put him in proper place. If he does not follow the advice, explain to him once again. But if he persists in going down-strean, let him go ; do not help him. If he does not appreciate the advice, give him two pushes down-stream.

45. The people, spoken of above, are very dull, and lack the power of thinking. They themselves aver that in the last two or three generations there have been great changes in the nature, habit and conduct of men. But in regard to *Parmáarth*, they do not reflect how the practices, which were in vogue thousands of years ago, can suit these times. The people of these times are extremely weak, physically, financially and otherwise. How can they successfully perform the old practices and observe norms of behaviour ? Of course they may read, study,

discuss and quote *Manu*¹ *Dharam Shastra*, *Pátanjali*² *Yoga Shastra* and various other scriptures. But neither their forefathers, hereditary *gurus*, *Pandits* and *Purohits* (priests) were able to observe the instructions contained in these books, nor can they or their progeny ever do so. They do not feel ashamed of or sorry for the lack of their power and intelligence. They do not listen to one who would explain to them the proper mode of living and spiritual practices, suited to these times, which, according to *Sants*, suit everybody. In their vanity, and blind adherence to old scriptures, they show disrespect to the words of *Sants*. Such *Jivas* are unfortunate and accursed.

46. The writings of *Sants* contain the modes of practices which were not at all known to the bygone *Mahátmás*. They have rendered these practices so very easy, that children, young and old, males and females, literate and illiterate, all can perform them easily, without leaving their household and avocation. They can realize their benefit in a few days. They can see that their salvation is being worked out and they are making progress towards the *Nij Dhám* of the Supreme Being. They will also experience the grace and protection of the *Sant Sat Guru* and Supreme Being.

47. The practices such as *Ashtáng Yoga* etc. prescribed by the *Mahátmás* of old, could not be performed properly even by ascetics. As for householders, they could not venture on this Path, without renouncing their family and avocation. These practices could not be performed in the past, since *Sat Yuga* right up to the beginning of *Kali Yuga*, by anybody except by fifteen or twenty

1. The celebrated law-book known as the code of Manu, who was a legislator and sage. 2. The Yoga system of philosophy taught and composed by Patanjali, a sage.

Rishishwars, *Munishwars* and incarnations, such as *Rám*, *Krishna*, *Vyás*, *Vashishṭha*, *Yágyavalk*¹, *Uddalák*², *Sukhdeo*³, etc., whose names are given in *Upnishads*, *Shastras*, *Puráns* etc. How very astonishing it is that the people of these times, who have acquired some learning and education, but are quite ignorant of their religion, and have read a few translations of *Manu Dharam Shashtra* and *Yoga Shashtra*, boldly oppose and altercate with *Sants* and their loving devotees ! They proudly flourish their wisdom which is veritable ignorance and folly. They could realize their ignorance and negligence, only if they were to listen and understand the writings and discourses of *Sants* quietly for at least a month with an unprejudiced mind, without projecting their worthless intellect and learning. But alas ! they are not as lucky as that. They are destined to do what would hurl them into *Chaurási*.

- (13) UPHOLDERS OF CASTE SYSTEM ARE EQUALLY FOOLISH. THEY ARE IGNORANT OF THEIR SPIRITUAL GAIN AND LOSS. THESE PEOPLE WILL ALWAYS BE DEPRIVED OF THE ADVANTAGES OF THE DARSHAN AND SATSANG OF SANTs.

48. Besides the adherents of old religious practices, some people hold fast to the caste-system. Whether their *Parmárth* prospers or suffers, they would never humble themselves before a person of a lower caste. They would not accept from him the gift of *Parmárth*, even though it

1. Name of a celebrated ancient sage, author of a well-known code of laws only next in importance to that of *Manu*. 2. Name of a sage. 3. He is said to have been born from the seed of *Vyas*, which fell at the sight of the heavenly nymph *Ghrítachi* while roaming over the earth in the form of a female parrot. He was a born philosopher, and by his moral eloquence successfully resisted all the attempts of the nymph *Rambha* to win him over to the path of love. He is said to have narrated the *Bhagwat Puran* to King *Parikshit*. His name has become proverbial for the most rigid observer of continence.

is of the highest order and most easily obtained. But for the sake of riches and worldly success, they readily flatter and serve anybody of any caste. As for example, nobody enquires the caste of lawyers, doctors, physicians, bankers, authorities, teachers, harlots, etc. Unsolicited, they are ready to wait upon them and serve them in various ways.

49. If a person turns to one of a low caste for his spiritual benefit, the members of his family and caste create trouble for him. But they do not mind if anyone takes his food in an English hotel, keeps a mistress, or associates with drunkards, meat-eaters, debauchees or gamblers. On the other hand, they all fear him. All these activities are bad and irreligious, but nobody interferes. But worldly people consider as worthless and unnecessary the worship and devotion to the true Supreme Being, which is the most desirable activity. They are not afraid of taunting and calumniating those engaged in *Parmārth*. On the other hand, they try to create mischief, so that their spiritual progress may be affected or their *Parmārthī* activities may be stopped altogether. Such people burden themselves with sins. Due to this they will never be able to improve their future.

(14) FOOLISH AND VICIOUS IDEAS OF SOME PEOPLE
REGARDING PARDAH FOR LADIES, AND
CAUSING IMPEDIMENTS IN THEIR
ADVANCEMENT, EDUCATION,
LEARNING AND TRUE PARMARTH.

50. Many worldly people try to keep women in *Pardāh*. They do not allow them to attend *Satsang*. How lamentable is their intellect and understanding that they do not hesitate to prevent them from moving forward, and hurl taunts and abuses on them, although women are in no way inferior to men. By acquiring learning

and improving their intellect, they can very well manage their household and other affairs like men. They are in fact now-a-days working as doctors, clerks, lawyers, teachers, shop-keepers, painters, journalists, acrobats and soldiers. Hence the efforts of men to keep women in *Pardáh* are futile. Women do not hesitate to go out for performing worships of various kinds, which are opposed to *Shastras*. They worship *Seetlá*¹, *Baráhi*², *Jakhaiyá*³, graves, etc. They roam about in temples on festive occasions. In pilgrimage, men and women mix together without any restraint or hesitation, go around temples performing *Parikramá*, visit places of *Sádhus*, and attend the discourses and recitations by *Pandits*. Besides, crowds of women go from early morning till after sun-rise, to bathe in *Gangá*, *Yamuná* and other rivers, on particular festive days, and in the month of *Kártik* (October-November). Moreover, women go very frequently from house to house to attend festivals, ceremonies and functions of the members of their community, and observe no *Pardáh* whatsoever.

51. The most reprehensible idea is to consider that women should not adopt any one as their *Guru*, because their husbands are their *Gurus* and God. In other words, women should be deprived of the devotion and worship of the Supreme Being. They should be stopped from going to a true *Guru* who would teach them how to approach the Supreme Being and perform his devotion and worship. In case the husband is worldly, wedded to old worships and prejudices, and wholly devoted to his household, avocation, profession and pleasures and joys of

1. The goddess presiding over or inflicting small pox. 2. The goddess of eruptive diseases. 3. A sort of female fiend attached to the service of Durga, frequently maintaining, like a sylph or fairy, an intercourse with mortals. An evil ghost.

the world, then both would remain worldly. They would be utterly ignorant of their Creator and deprived of His *Bhakti*. Both would thus jeopardise their future, and become fit to roam in *Chaurásí*. This is the reason why such men and women, when in trouble, illness, etc., unhesitatingly begin to worship ghosts, scavengers, washermen, spirits and graves of Muslims. Once such worships start, they continue in the family for years and generations. They cannot explain to what *Shastras* (religious books) these worships accord. Really speaking these people are atheists and polluted. They are not ashamed to taunt and calumniate *Sants*, *Mahátmás*, *Bhakts* (devotees) and lovers, their *Satsang* and their devotion. If they examine their own condition and behaviour, they would find that they are simply irreligious. They jeer at, and keep aloof from, those who, having obtained some recognition of the Supreme Being, are engaged in His *Bhakti* (devotion). The loving devotees are pleased that these people, in their ignorance and folly, keep away from them and thus spare them. In fact they are not at all fit for their *Satsang* and company. But this causes them great harm; they flee from the Creator and calumniate and antagonise *Sants* and devotees. They add to the load of their *Karams* for nothing. *Guru Nának* has said :

संत का निंदक महा अतिताई ।

संत का निंदक खिन टिकन न पाई ॥

संत का निंदक महा हत्यारा ।

संत का निंदक परमेश्वर मारा ॥

संत का निंदक राज से हीन ।

संत का निंदक दुखिया और दीन ॥

संत के दूषन मत होय मझीन ।
 संत के दूषन शोभा ते हीन ॥
 संत के निदक को सर्व रोग ।
 संत के निदक को सदा बिजोग ॥
 संत का दोषी जनमे मरे ।
 संत की दूखना सुख ते टरे ॥
 संत के दूषन सब सुख जाय ।
 संत के दूषन नर्क में पाय ॥

Sant ká nindak mahá atitáyee
Sant ká nindak khin ṭikan na páyee
Sant ká nindak mahá hatyará
Sant ká nindak Parmeshwar mára
Sant ká nindak ráj se heen
Sant ká nindak dukhiyá aur dín
Sant ke dúshan mat hoyá malín
Sant ke dúshan shobhá te heen
Sant ke nindak ko sarva rog
Sant ke nindak ko sadá bijog
Sant ká doshí janme mare
Sant kí dūkhná sukh te ṭare
Sant ke dúshan sukh sab jáya
Sant ke dúshan nark men páya

Translation :- The slanderer of a *Sant* is the greatest tyrant.
 The slanderer of *Sant* will not approach the Supreme
 Being.

The slanderer of a *Sant* is a great killer.
 The slanderer of a *Sant* is accursed of God,
 The slanderer of a *Sant* is deprived of power.
 The slanderer of a *Sant* is wretched and unhappy.
 The slanderer of a *Sant* has impure ideas.
 The slanderer of a *Sant* is deprived of glory.

The slanderer of a *Sant* is subject to all diseases.
 The slanderer of a *Sant* always remains away from
 the Lord.

The slanderer of a *Sant* is subjected to births and
 deaths again and again.

The slanderer of a *Sant* is devoid of happiness.

The slanderer of a *Sant* has no peace.

The slanderer of a *Sant* goes to hell.

52. The absurdity of the proposition that the husband is God, would be apparent if one were to consider its implication in the event of his death. It would amount to the death of the widow's *Guru* and God. On whom should she depend for the rest of her life? In case, she had received initiation from a true *Guru* and applied herself to internal practice of *Dhyán* etc., she would have obtained great help and consolation in her calamity and received some *Parmárthi* bliss. She would have forgotten her worldly troubles to some extent.

53. Widows are required to get initiation from hereditary *gurus*, who direct them to worship idols etc., but this does not give them peace or internal bliss. Just consider, what good a woman obtains by accepting her husband as *guru*, when, on the death of her husband, she has to adopt a *guru* who is ignorant of real *Parmárth*.

54. As the Supreme Being is believed to be present everywhere, He must also be within every body. He should therefore be worshipped internally. The hereditary *guru* (such as a *Pandit* or an anchorite or a mendicant or a descendant of some *Faqir* etc.) does not know internal secrets. He is, therefore, unfit to perform the functions of a *Guru*. His initiation cannot take the *Jiva* to the Supreme Being or dispel doubts and misgivings.

In brief, the poor women remain ignorant as before. They cannot see the Path of true salvation and apply their mind to the Holy Feet of the Supreme Being. This is the result of the custom of preventing women from adopting a *guru* taking the husband to be the *guru* and *Parmeshwar*, making no distinction between a hereditary *guru* and the true *Guru*, prescribing the worship of idols etc., and withholding the knowledge and secrets of the Real One. How can peace be secured in these circumstances? Just as the portrait of an officer or physician or husband can be of no avail, so also an imitation of God cannot be of any help.

55. The proper course would be that all men and women, on attaining the age of eighteen or twenty years, should be initiated in the secrets of the Supreme Being and the modes of practising His *Dhyán* (contemplation) and *Pújá* (worship). This would enable them from that very time to perform some *Abhyás* once or twice during day and night. As they grow up and get more time, they should gradually increase the frequency and duration of *Abhyás*. While in hardship and trouble, they would not need help from any body. They would always depend and rely upon the true Supreme Being, and get some peace internally.

56. These secrets and the modes of practices can be learnt from *Sant Sat Guru* or His devotees. Husbands can take their wives to *Satsang* and get them initiated. Widows can go to the *Satsang* with their parents or other close relations and receive initiation. They should perform *Abhyás* at their homes and attend *Satsang* when convenient. In this way, while observing *Pardáh* and privacy and receiving proper protection in every way, they would be able to attend *Satsang*.

57. The above state of affairs is due to the fact that husbands themselves are ignorant of *Parmārth*. They are neither acquainted with the secrets of the true Supreme Being, nor do they perform His *Bhakti* (devotion) or internal *Pújá* (worship). How can then they realize the importance and necessity of *Parmārth* for the *jīva*? How can their behaviour be changed? They are absolutely worldly, content with false *Parmārth* and the worship of gods and goblins. Their wives and children also remain equally ignorant of and indifferent to true *Parmārth*. Such men and women feel astonished when they see somebody truly and sincerely applying himself to *Parmārth*. In their ignorance and folly they ridicule and jeer at him. They do not at all mind that they are careless and going astray. They are not afraid of the great suffering that is in store for them at the time of death.

58. Had these people received initiation in true *Parmārth*, they would have explained it to the members of their family, kinsfolk, relatives, neighbours, etc., and let them do the same. They would have been happy at their good fortune and thanked the Supreme Being for His grace and mercy.

(15) DISCARDING ONE GURU AND ADOPTING ANOTHER.

59. Some persons hold that, having adopted one *guru*, a person should not adopt another. This may be correct in case he has met with a true and perfect *Guru* in the very first instance. A hereditary *guru* or just an ordinary *guru*, who cannot give out and explain the secrets of the true Supreme Being and the method of approaching Him internally, but instead, puts people on the wrong track of the worship of imitations and idols, and pilgrimages, cannot

truly be called a *guru*. In fact, he is a hypocrite and cheat and has himself been a victim of deception. One should not delay discarding such a *guru*, when one meets with a true *Guru*.

भूठे गुरु की टेक को, तजत न कीजे बार ।
द्वार न पावे शब्द का, भटके बारम्बार ॥

Jhooṭhe guru kī ṭek ko, tajat na keeje bār
Dwār na páwe Shabd ká, bhaṭke bárambār

Translation :—Do not delay in renouncing adherence to a false *guru*, otherwise you will not find the gateway to *Shabd* and shall go astray again and again.

सुरत शब्द बिन जो गुरु होई ।
ता को छोड़ो पाप कटा ॥

Surat Shabd bin jo guru hoí
Tá ko chhoṛo páp kaṭá

Translation :—Forsake a *guru* devoid of *Surat Shabd* ; by leaving him, you wipe out your sins.

60. A true *Guru* explains internally the secrets of the Supreme Being and of the creation. He helps the devotee to hear *Shabd* within and to withdraw and elevate the mind and spirit. He explains the method of proceeding upwards from the region of eyes, which is the seat of spirit in the wakeful condition. Such a *Guru* has either descended from the Region of the Supreme Being in a fully conscious state, or has secured access into that Region by performing spiritual practices or is engaged in these practices. The first is the *Sant Sat Guru*, the second is *Sádh Guru* and the third is *Premí Abhyási* (a devoted practitioner). A *Jíva* can be redeemed by following His instructions and attending His *Satsang*. True salvation is not possible by

any other method, nor can wanderings in *Chaurási* end thereby.

61. A man can himself decide whether a *Guru* is one who teaches the correct method of finding the true and real Supreme Being, and helps and guides the disciples on that Path, or he is one who entangles people in imitations and external activities, puts them on the wrong path, and keeps them away from the Real. The latter is himself in delusion and ignorance. For the sake of money and respect, he beguiles others. Is it not proper to sever connections from a person who has, out of hypocrisy or ignorance, labelled himself a *guru*? It would be no sin; but the Supreme Being would be pleased with this. In the case of those, who, having received right initiation, have commenced *Abhyás*, and have come under the *Saran* (refuge) of the true *Guru* and the true Supreme Being, He will Himself graciously effect their salvation and help them in traversing the Path. A man can verify this by performing *Abhyás* for some time.

(16) HOW TO CONDUCT IN SATSANG AND BEFORE THE PERFECT GURU

62. As true salvation is not possible without a perfect *Guru* and His *Satsang*, it is necessary to indicate how one should conduct oneself in *Satsang*.

63. *Parmārthis* should first look for the *Sat Guru* and His *Satsang*. On finding Him, they should join His *Satsang* at the earliest. They should pay respects and regards in accordance with the procedure followed there. They should look into the eyes of *Sat Guru* and make obeisance by putting the forehead at His Holy Feet or by touching His Holy Feet. They should sit, as far as possible, just in front of Him, or to His left or right where He could see them. They should not sit behind Him or out of His

sight. There they would not receive His glance of grace and mercy, or hear His discourses clearly. Their sight would also be unsteady.

64. While in *Satsang*, one should consider oneself ignorant and un-informed, and conduct with humility. Then will one derive some benefit. Those, who go there, considering themselves to be perfect and wise, or for sight-seeing or testing its genuineness, will derive no benefit. Instead of receiving *Sant Sat Guru's* grace, they might merit His displeasure, and harm themselves.

65. When attending *Satsang*, the seeker should fix his gaze on the *Sat Guru*, and hear and understand the discourses attentively. He should not think of the world and its affairs. Otherwise he would not be able to hear, understand and enjoy the discourses. He should not ask questions when the *Sant Sat Guru* is speaking. He may do so after He has finished. He should be careful not to ask irrelevant questions, otherwise his object would be frustrated. He should cogitate upon what he hears there.

66. If the discourses contain certain injunctions to the effect that a person should not eat, drink or do something, the devotee should try his best to act up to them. He should try to remember if he hears anything new. He should ruminate upon it after *Satsang*, and imprint it upon his mind.

67. The devotee should avoid irrelevant and useless talks. He should not relate in *Satsang* the news of the world, the anecdotes about big and rich people and their doings and behaviour, about office, court litigation, politics and quarrels or about the conduct and behaviour of the people of his caste, community, town or city. All these things are dirty and have nothing to do with *Parmārth*.

68. While in *Satsang*, one should keep one's mind free from all worldly thoughts and affairs, instead of filling it with novel and irrelevant matters, and polluting the mind of others as well.

69. One should not speak ill of or praise others. It is improper to criticize or express one's opinion on other's affairs and activities, whether they pertain to the world or government. For, *Satsang* is the house of *Parmārth* (devotion) and not for deciding worldly matters. Such things, if talked about after religious discourses, efface invaluable and beneficial discourses. A *Parmārthī* should never join such a society.

70. As regards the possible contention that there should be no harm in talking about matters relating to learning, intellect and skill, as they would enhance knowledge and intelligence, it may be stated that *Satsang* aims at effacing *Vidyā* and *Buddhi* (knowledge and learning). It does not advance them. These things cause great obstruction in properly understanding religious discourses and performing *Bhajan*. A sincere *Parmārthī* should scrupulously avoid them.

71. *Sat Guru* and His loving devotees look upon such things with great disfavour. They do not like that people, who are naturally inclined to such things, should be admitted into their *Satsang*.

72. Besides what has been stated in the preceding paragraphs, it is highly detrimental to *Parmārth*, and opposed to the rules of conduct and behaving in *Satsang*, to doze there. But if advanced *Satsangīs* sit or recline in a corner, with their mind and spirit fully concentrated, their condition would be different from sleep. They do not lose consciousness, nor are they overpowered by

Tamo-guna. With their mind and spirit concentrated, they enjoy internal bliss and get sustenance. Occasionally they are withdrawn to some extent ; otherwise, their attention remains fixed on *Satsang*, and their *Sewá*. Some *Satsangís*, who have duly attended *Satsang* for a considerable time, apply themselves to the practice of internal *Abhyás* (such as *Dhyán* etc.) while attending *Satsang*. Outwardly they appear to doze, but in reality they remain alert and enjoy the internal bliss of *Charans* (Holy Feet). The joy and bliss of discourses and *Darshan*, which one realizes by withdrawing one's mind and spirit and fixing them at a higher centre, is far greater than those obtained in doing this in the usual way. But this applies to advanced *Satsangís* and *Abhyásís*. For new *Satsangís* and devotees, it is necessary to attend *Satsang* wide awake to have *Darshan* with their eyes open, to listen to *Bachans* (discourses) attentively and to ruminate upon them afterwards. If they fail to do so, they would not attain to the status of advanced *Satsangís*. In fact, the *sine qua non* of a true seeker and *Parmárthí* is that he attends *Satsang* very carefully and does not miss even a single word of the discourse. In other words, he should listen to the discourse very attentively, understand it fully and ruminate upon it afterwards.

(17) THE CEREMONY OF ARTI AND ITS BENEFITS

73. There is prevalent in *Satsang*, what is known as the *Ártí* ceremony. Holy pieces of love and devotion are recited. The person who is to perform *Ártí* sits in front of *Sat Guru*. He gazes intently at the eyes of *Sat Guru*. Concentrating his mind, he follows the recitation, and fixes his *Surat* (spirit) at the first or second stage. This is in fact the *Abhyás* of *Dhyán*. The mind does not,

however, apply to *Dhyán* as well as it does in the presence of *Sat Guru*. In the latter case, the thoughts of the world do not arise in the mind, and greater bliss and joy are experienced because the *Abhyás* is aided by the glance of *Sat Guru*. Often five, ten or more persons perform *Arti* ceremony. They take their seat before *Sat Guru*. For every one of them, one or two *Shabds* (holy pieces) are recited separately. Till all the *Ártis* (holy pieces) are finished, all of them keep sitting before *Sat Guru* with their eyes fixed on His *Darshan* and their mind concentrated, and enjoy bliss and happiness within them.

74. When the *Ártis* are over, every one who performs *Árti*, offers *Bhet* according to his desire and capacity. Either some or all of them bring sweets to be distributed as *Prashád* among those present in *Satsang*. At the commencement of the *Árti*, garlands are presented to *Sat Guru*, who returns them to offerers after sanctifying them. After making *Bhet* and receiving back garlands, they touch His Holy Feet with their foreheads and pay obeisance with folded hands, looking at the same time into His eyes.

(18) BENEFIT OF OFFERING FLOWER AND GARLANDS.

75. The *Surat* (spirit) of the *Sant Sat Guru* or *Sádh Guru* is a denizen of a high region. Even on descent into *Pind*, its seat is at a higher centre. Therefore, the spiritual currents, flowing from His body, are also of a high region, very pure and serene. A flower being extremely tender and gentle, is forthwith affected by any current that comes in contact with it. Hence, when a flower garland is put round the neck of the *Sant Sat Guru* or *Sádh Guru*, it imbibes great spiritual effect of His spirit-current. This produces spiritual effect on the person

who puts on that garland. In other words, by the impact of spirit-current of *Sants* with that of the person who uses the flower-garlands, a new effect is produced, purity and serenity are increased, and his spirit is lifted and raised.

(19) BENEFIT OF TOUCHING GURU'S FEET WITH THE FOREHEAD AND MAKING OBEISANCE.

76. Eyes are windows through which one sees. The seat of the ego is within. From there it sees the world and its creation. One's sight corresponds to one's mind. The *Sant Sat Guru* and *Sádh Guru* reside in higher regions. They are intensely pure, serene and merciful. Their glance is also full of grace, mercy and serenity, which are reflected on one whom they see attentively. Hence, if one offers obeisance to them, looking intently into their eyes, one derives great benefit. Their grace and mercy are attracted. Extremely pure currents are all the time flowing from their body, particularly from hands and feet. Hence great spirituality is imbibed and love generated by touching Their Holy Feet.

77. It is customary that when a person meets with an elder, he comes face to face and salutes and greets him. Otherwise his greeting is not in proper form. When he seeks some favour, he begs for his grace. When he meets an equal or junior, he greets him with kindness. Every body reads the look. He comes to know from the look of a man whether he has love and friendship or enmity and antagonism. He behaves towards the other accordingly.

78. When two persons meet, they touch each other. This is considered a sign of respect, friendship and affection. In case of inordinate affection, people embrace each other or shake hands. In case of inequality, one touches or

kisses the feet of the other. By meeting, as stated above, their spirit currents come into contact, and affect each other. Everybody lifts and takes children into his lap. He embraces and kisses them, because their mind and spirit are purer.

(20) BENEFITS OF PRASHAD AND CHARNAMRIT

79. It has been stated above that sweets etc. are distributed as *Prashád* in *Satsang*. The edibles are either sanctified before distribution or after distribution, the person who so desires, gets it sanctified.

80. An eatable is sanctified, when the *Sat Guru* or *Sádh Guru* touches it with His tongue or lips. Unless one has true faith and affection for the *Sat Guru*, one cannot take His *Prashád*. Faith and love are generated when one gets some recognition of the *Sat Guru* and experiences His grace and mercy. Without being impressed with His glory and majesty, one cannot take His *Prashád*.

81. Everybody's saliva, whether man's or beast's, has a peculiar property. Man cures boils, eruptions, eczema, wounds by applying his saliva etc. The dog heals its wounds with its saliva. Cows, buffaloes and other animals bring up their young ones by licking them. Thus when the saliva of ordinary human beings and animals has such a beneficial effect, how immense must be the ambrosial effect in that of the *Sant Sat Guru* or *Sádh Guru* in whom flows the current from the Reservoir of *Amrit* (ambrosia) of the Highest Region ! It is this very *Amrit* which endows the tongue with taste and serenity. In fever and some other diseases, there is decrease in the flow of the current of ambrosia and increase in foreign matters. Then the taste is a bit bitter and insipid. Therefore one who desires to taste ambrosia, can have it from the *Sant Sat Guru's Prashád*.

If diseases are cured by saliva, the lips of the *Sant Sat Guru* must produce the effect of ambrosia, purity and serenity. Indeed fortunate are they who daily partake of the *Sant Sat Guru's Prashád*, charged with *Amrit* (ambrosia), pure spirituality. Those who avoid it, are ignorant and unlucky.

82. The worldly people are wholly ignorant. They do not at all apply their thought. For, otherwise they would not speak ill of those who partake of *Prashád* of *Sant Sat Guru* or *Sád'h Guru*. In fact, they are daily eating the leavings of various animals. Birds pick up insects from gutters and then take eatables from the kitchen. In the same way, rats come out of gutters and enter the kitchen, from where they scamper away with dough or bread. Cats and crows pollute water and eatables. Cats and rats eat out of the stock of confectionery with the *Halwáís* (confectioners). Where sugar-cane is crushed, its juice is tasted by everybody. When corn is threshed out of ears, it is crushed by men and bullocks, and the latter pass urine over there. Opium is taken out of buds by men and women with their saliva. *Ghee* (clarified butter) is prepared and sold by untouchables. Green-grocers and fruit-sellers sprinkle water on segments of sugar-cane, vegetables and water-chestnuts from earthen pot in which they and their children wash their hands. *Ghee* sellers sell *ghee* to Muslims in their pots, and take out therefrom if it exceeds the required quantity. Confectioners, while selling sweets etc. to untouchables, take coins from their hands. People who go to prostitutes kiss their lips and tongues, and eat and drink with them. These prostitutes are out-caste and pariahs. Young men of new light, belonging to all castes, take meat and wine in hotels, restaurants and railway dining halls. Wheat is

ground generally by women of low caste. In summer months they drop their perspiration in the flour. While grinding, they trample it under their feet and eat their bread at the same place. Grain-parchers, Hindus as well as Mohammadans, before parching grain, wet and boil it in water from their unclean pots. Women of low caste, without cleaning their hands properly, fetch water for high-caste Hindus in their jars from public hydrants, wells or rivers. In fact the river-water itself is polluted, as people bathe and wash their mouths and clothes in it. But if the same jar is touched by the men-folk or children who are quite clean, women throw them away. Compared to cotton clothes, woollen and silken ones, which are prepared from the hair of sheep and goats and the excreta of worms, are considered holy and used in *Chauká* (kitchen). Honey which is the excreta, vomit and spittle of bees is considered holy and taken by people of all castes. Crows, parrots and other birds peck fruits, but people eat them unhesitatingly. Allopathic medicines and mixtures are prepared by people of low-caste from water kept in leather bags, but everyone takes the same. People of the same caste usually use the same *Huqqá* (pipe). Nothing can be more unhygienic than this, for everyone licks the saliva of another. Very often people of the same caste take sweet drinks, wine or water from the same bowl. Thus everyone drinks unhygienic and polluted liquid, without regard to the actions, habits and ways of living of others.

83. The people, who object to taking *Prashád*, should understand that when they eat every day of their life eatables touched by others and mixed with the saliva of others, why should they avoid the *Sant Sat Guru* and

loving devotees ? It does not lie in their mouth to taunt devotees who are so fortunate as to get *Prashád*. The *Mahátmás* of yore observed that worldly people lived like brutes. They did not have the least respect for *Sants*, *Sádhs* and devotees. They considered them as equal or even inferior to themselves, and were quite ignorant of the secrets of the Supreme Being, with no desire to know it. Hence they (the bygone *Mahátmás*) thought it expedient to settle that the *guru* and *Mahátmá* for such persons should also be brutes.

84. They (*Mahátmás*) found the cow to be the best of all the animals. She takes grass and husk, and, in lieu thereof, yields milk and butter for men. Even after death, she continues to be useful, in as much as, her hide is used for making shoes and leather buckets for drawing water from wells and watering gardens and fields, which yield corn and fruits for men. Her horns etc. are also brought into use. People catch hold of her tail and cross rivulets and streams. Hence they decided that cow should be the *guru* and redeemer of these foolish people of the world. As *Prashád* and *Charnámrit* of *guru* and *Mahátmá* are prescribed for the purification of mind and senses, the bygone *Mahátmás* ordered that worldly people should eat cow's dung and drink her urine for securing purification. This is why these people cheerfully and reverently do so even now.

85. It is obvious that man is the noblest being in this creation ; brutes come next after him. Those persons, who do not recognize *Sants*, *Sádhs*, *Bhakts* and *Mahátmás*, but consider the cow to be superior to them and her dung and urine to be sacred, are, therefore, lower in status than brutes. It is observed that cows relish man's

excreta and these men take cow's excreta, considering it to be sacred. The status of such persons is thus obvious. How can they, in these circumstances, be fit for getting the *Darshan* of *Sants*, *Sádhs*, *Bhakts* and *Mahátmás*, being blessed with *Prashád* and realizing its worth ?

(21) BASIS OF CASTE AND CLASSIFICATION IS PROFESSION.

86. Worldly people attach great importance to caste, particularly in matters relating to *Parmáarth*. But they do not realize that castes were determined with reference to profession. For example, those who sought after God and performed His *Bhakti* and *Dhyán*, were called *Bráhmans*. Those who took to military duty, came to be known as *Kshatriyas*. Business class, engaged in trade and commerce, was classified as *Vaishyas* and shop-keepers. Those who worked as servants and labourers were known as *Shudras*.

87. The *Bráhmans* who work as cooks, ploughmen, peons or shopkeepers and have given up the work pertaining to their caste, cannot be considered as *Bráhmans*. Similarly, those who have discarded the work allotted to their castes and have taken up other duties, have ceased to be of the caste to which they belonged. If one were, for example, to ask a person, who is a *Bráhman* simply by caste, about *Brahm-Vidyá*, one would not be enlightened. Under the circumstance, if anyone, in his obstinacy and prejudice, insists on accepting such a *Bráhman* as *guru*, he would go astray, and gain nothing. The descendants of physicians, rulers and magistrates who have taken to other professions, cannot now perform the functions of their forebears. Hence those who would obstinately approach them, would fail to achieve their object, and suffer loss.

88. A *Bráhman* is he who knows *Brahm*, and not he who wears sacred thread (*Janeú*).

Shlok

जन्मने जायते शूद्रः संस्कारात् द्विज उच्यते ।

वेदपाठी भवेद् विप्रः ब्रह्म जानाति ब्राह्मणः ॥

At the time of birth, the sons of *Bráhmans* are all *Shudras*. On being invested with the *Janeú*¹ (sacred thread) and engaging in the *Sewá* (service) of *guru*, they become *Dwij*² (twice born). When they study the *Vedas* and recite them, they become *Vipra*³. When they realize *Brahm*, they become *Bráhmans*. But the *Bráhmans* of these days are professionals engaged in earning a living, for their families, by reading and reciting sacred books and anecdotes of *Satya Narain*⁴, *Ekadashi*⁵, *Dasam-skandh Bhagwat*⁶, *Rukmini Mangal*⁷, *Rámáyan*⁸, *Durgá*⁹, etc. They also work as priests in temples, perform *Japa* (repetition of *Mantra* or Name) on payment for the sick and eager, tell auspicious times by consulting an almanac, preside over marriages, work as *Pandás*¹⁰ at the places of pilgrimages, make disciples by

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1. *Janeu*—The sacrificial or sacred thread worn by the Brahmanical order among Hindus, over the left shoulder and hanging down diagonally across the body to the right hip. 2. *Dwij*—A man of any one of the first three castes of the Hindus (but particularly Brahman), whose investiture with the sacred thread at the age of puberty constitutes, religiously and metaphorically, his second birth. 3. *Vipra*—An utterer of praise, a singer of hymns, a sage, a wise man. 4. One of the names of Vishnu, with a story peculiar to it. This story is much talked of in the present times. 5. The eleventh day of every fortnight of a lunar month, sacred to Vishnu ; (when fasting is enjoined and is considered to be productive of great religious merit). 6. The tenth chapter of the *Bhagwat*, one of the most celebrated of the eighteen Purans. This chapter deals with the life story of Krishna. 7. Story of Rukmini and Krishna. She was betrothed by her father to Shisupal, but she secretly loved Krishna and sent him a letter praying him to take her away. Krishna came and snatched her off after having defeated her brother in battle. She bore a son to Krishna. 8. Name of a celebrated epic containing the adventures of Ram. 9. An epithet of Parvati, wife of Shiva. 10. A minister or priest (a Brahman) who presides at the temple of an idol.

putting rosaries round their necks and whisper some *Mantra* in their ears and visit the houses of their disciples for collecting money. All these people and others engaged in similar work, who collect alms and charity, have no yearning, love or faith in the Supreme Being. They have no desire for His *Darshan* and for learning His secrets or the method of approaching Him. Nobody can get even an iota of *Parmáarth* from such *Bráhmans*.

89. This applies to *Bheshas* (ascetics) as well. They left their home due to some misfortune or calamity. Having donned ochre-coloured clothes, they wander from place to place and beg from door to door. They simply read and recite sacred books or roam about in pilgrimage. But they do not have the least desire, search or yearning for true *Parmáarth*. The most they do is to learn Sanskrit, and by reciting and quoting *Shloks* (epic stanzas) they impress people with their learning. Or they talk of *Gyán* and consider themselves to be *Brahm*, to gain their own ends. They practise deception on house-holders by their talk.

90. People of the bygone times attached importance to one's life and actions, not to the caste in which one was born. For instance, *Vyás* was the son of *Machhodri* (fisher-woman). *Vashishṭha* was born of a prostitute, *Nárad* was the son of a maid-servant, *Sút Pauránik*, who recited *Mahá-Bhárat* to *Rishis* and *Munishwars*, at *Neemsár*¹, was the son of a female slave, *Sri Krishna* was brought up by a cow-herd, *Rám Chandra* was a *Kshatriya* by caste, *Sukhdeo*, who recited *Bhágwat* to the King *Parikshit*², was the son of *Vyás*, and *Bálmik*³ was a *Baheliyá*⁴. None of them was

1. A forest and sacred place in the State of Uttar Pradesh in India. 2. He was grandson of Arjun. He died of snake-bite. Kali Yuga is said to have commenced with his reign. 3. Name of the celebrated author of the epic "Ramayan". 4. Hunter, fowler; one armed with bow and arrows.

a *Bráhma*n. All attained to a high status by virtue of their spiritual attainments.

91. Similarly, none of the *Bhakts* (devotees) was a *Bráhma*n by caste. Nay, many of them belonged to low castes. But, because of their *Bhakti* (devotion), their praises are sung in the world. The names of kings, nobles and high caste *Bráhma*ns of those times have gone into oblivion, but those of the devotees are remembered with reverence by all those who follow them. It has been said :—

ज्ञात पाँत पूछे नहिं कोई ।

हरि को भजे सो हरि का होई ॥

Zát Pánt púchhe nahin koi

Hari ko bhaje so Hari ká hoi

Translation :— Nobody cares for caste and class. He, who performs devotion to *Hari* (God), belongs to *Hari*.

92. With regard to religious practices, *Bráhma*ns and other high-caste Hindus attach great importance to their castes. They avoid taking lessons in *Parmárth* from a person of a lower caste, although he may have attained great spiritual status and be engaged in pure *Parmárth*, by sacrificing his body, mind and wealth to it. In contrast, in order to gain worldly end, they do not care for a man's caste. They acquire learning and art from a person without regard to his caste. They serve under a person and behave humbly and respectfully towards him, whatever his caste may be. This clearly shows that these people attach importance to money and have no respect and regard for true *Parmárth* and the Supreme Being. Under the circumstance, how can the salvation of their soul be effected and what progress can they make in *Parmárth* ?

They are not afraid of assailing true *Parmárthis* with taunts, nor do they feel sorry for their sloth, indolence, negligence and unreasonable hauteur. The fact is that they have been expelled and removed from the *Darbár* of the Supreme Being. They can never be blessed with the love of the Holy Feet of the Supreme Being, unless and until they supplicate before true *Sants*, *Sádhs* and loving devotees with sincerity and humility, and perform their *Sewá*. There is no harm if they continue to observe caste and social conventions in worldly matters and rituals. But as regards true *Parmáarth*, i. e., devotion to true Supreme Being, show and affectation are considered as hypocrisy. For this reason, those who indulge in such activities, and are unacquainted with real and internal secrets, cannot get admission into the *Darbár* of the Supreme Being and the *Satsang* of *Sants* and loving devotees. They shall, therefore, always remain deprived of true *Parmáarth*.

(22) S E W A

93. *Sewá* is performed by body, mind, wealth and *Surat*. *Sant Sat Guru* and *Sádh Guru* or loving devotees do not stand in need of *Sewá* of any kind. But advancement in *Bhakti* (devotion), the awakening of *Prem* and purification of the *Mana* (mind) are not possible without some *Sewá*.

94. Moreover, *Sewá* is an index of one's love, faith and fervour. Those who are inspired by the majesty and importance of the true Supreme Being, true *Guru*, His initiation and the *Surat Shabd Yoga* and are imbued with a keen desire to attain to the Region of the Supreme Being *Rádhásoámi Dayál* by performing *Bhakti* and *Shabd Abhyás*, would, of their own accord, yearn for performing *Sewá*. They would not rest until they apply their body, mind, riches and *Surat* to some *Sewá*.

95. In the world, one applies one's body, mind and wealth in the service of a person one loves. In the absence of love and affection, one is not prepared to spend even a penny. Thus in *Parmáarth* also, eagerness to render *Sewá* is engendered in the same manner if there is true love. After performing *Sewá*, there is happiness and peace.

96. Until some faith in *Sat Guru* and the true Supreme Being is developed in the heart of a loving devotee, he cannot perform bodily service of a low order, nor can he spend much money. His mind and spirit cannot realize bliss and joy by applying themselves properly to the internal practices of *Shabd*.

97. The services that are current in *Satsang*, have all been propounded by loving devotees in their enthusiasm. Others follow them. This helps them in their *Abhyás*.

98. Bodily service includes massaging legs and feet, waving fan, preparing *Huqqá*, bringing water for drinking, cooking meals, preparing bed, distributing *Prashád*, reciting from the holy books, singing hymns, sweeping the floor, carpeting the floor, etc., etc. It is not necessary that everyone should perform these *Sewás* every day. But it is proper to perform every kind of *Sewá* at least once, so that the devotee may perform any *Sewá* forthwith if an occasion arises. He may have no hesitation or objection.

99. By performing *Sewá*, pride and shyness are removed from the mind, the heart is purified, love and faith in the Holy Feet of *Sat Guru* and the Supreme Being are generated, the heart is filled with Their majesty to the utmost, and internal practices are rendered smooth.

100. The Sewá by mind and intellect consists in hearing the discourses in *Satsang*, understanding and ruminating upon them, removing doubts and misgivings, casting off the thoughts and attachments formed in the company of the worldly people, because they are base and obstructive in *Parmárth*, and in performing *Sumiran* and *Dhyán* with concentration of mind and attention, feeling blissful by witnessing the glory and resplendence of the *Sant Sat Guru* and by experiencing the tokens of His grace internally, ^{and externally} and in enhancing faith and awakening love by the performance of *Ártí*, and in giving rise to fresh waves of enthusiasm for performing *Bhakti* and *Sewá*, by pondering over the majesty and grace of the Supreme Being *Rádhásoámí Dayál* and the *Sat Guru*.

101. The result of these services is that worldly thoughts are removed and the mind is filled with love. Then it concentrates, applies to the Holy Form within and realizes bliss. Externally, the mind enjoys *Darshan*, *Satsang* and *Bachan*.

102. Sewá by money consists in giving it away to the hungry and needy and spending it in the service of the *Sat Guru* and His loving devotees, if one can afford it.

103. The outcome of this Sewá is that attachment to wealth and property is minimised, the pleasure and grace of *Sat Guru* and loving devotees are secured and the blessings of the poor and indigent are had. This grace and these blessings go a long way in enhancing love. The pleasure of loving devotees awakens fervour in a devotee.

104. Some loving devotees, in their ardent zeal, offer costly dresses to the *Sat Guru*, perform *Ártí* and hold *Bhandará*. All the *Satsangís* derive great pleasure from His *Darshan* in that dress, and some of them implant that form within. This helps them in the performance of

Dhyán. Such a *Darshan* is very helpful in withdrawing and cocentrating the mind and senses, internally and externally. Whenever the *darshan* of *Sat Guru* is had in a new dress, great help is received in performing *Dhyán*. The *Sat Guru* is not fond of dresses, but to favour His devotees, He puts them on, because in this way, fresh waves of love and fervour surge up in their hearts. Their *Bhakti* is enhanced. They get help in their internal *Abhyás*. The service by money is not obligatory for him who has no money. He should render bodily service.

105. The *Sewá* by mind and spirit consists in concentrating and listening to *Shabd*, rising upwards with its aid and realizing bliss and joy.

106. Benefits of this *Sewá* are :—Love for and faith in the Holy Feet go on increasing day by day. Progress in *Abhyás* is maintained. The mind is gradually detached from the world, its pleasures and objects. The devotee progressively realizes the importance of *Parmárth* and feels great attachment for it. His conduct and behaviour are improved so that his worldly tendencies are replaced by *Parmárthí* ones. Day by day his mind and senses are divorced from the body, and his spirit from the mind. He ascends to higher regions and hears *Shabd* within.

107. The worldly people feel astonished, and ridicule devotees on seeing them perform some of the above services. They are ignorant, they do not know what *Prem* is. Of course, they very well know mundane love, for which they work whole-heartedly, and spend money, so that their friends, acquaintances, relations and the people of the world may be pleased with them and may eulogise them for their pomp and show. This praise is

short-lived. Such actions will not avail them in *Parmáarth*, particularly at the last moment.

108. In contrast, loving devotees attend to their worldly affairs as usual in moderation. Having realized the worth and importance of *Parmáarth*, they spend money on it whole-heartedly. Thus they get the best of both. They do not want worldly applause. But they do wish to secure the pleasure and approbation of *Sant Sat Guru* and His loving devotees. They get the maximum benefit in this life, at the last moment and after death. They take no notice of the taunts and jeers and praises and flattery of the worldly people. Their chief desire is to please the *Sat Guru* and Supreme Being. On the other hand, the worldly people seek to please the worldly. Thus the two are poles asunder. They cannot meet.

(23) IMPORTANCE OF SATSANG.

109. Two kinds of activities are there in *Rádhásoámi* Faith. They are external *Satsang* and *Sewá*, and internal *Satsang* and *Sewá*. The latter consists of *Sumiran*, *Dhyán* and *Bhajan*.

110. Discourses are delivered and holy verses are recited and explained in *Satsang*.

111. The mind and senses of a person who joins *Satsang* with sincerity, will be gradually corrected and purified by hearing and comprehending the discourses delivered there. His understanding and comprehension will also be improved. In place of worldly thoughts and notions, *Parmáarthí* ideas will settle in his mind. Attachment for the world and its objects will be reduced. Love for the Holy Feet of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru* will be engendered and enhanced daily. His life and conduct will also gradually fall in line with

those of devotees and lovers. The impurities and gross evils of the mind can never be eradicated without attending *Satsang*. Internal practices are also buttressed by *Satsang*.

(24) IMPORTANCE OF ABHYAS OR INTERNAL SATSANG.

112. The worldly bondages of the person who attends *Satsang* and, after due initiation, performs the internal practices of *Surat Shabd Yoga*, will go on getting relaxed. Both the gross and subtle evils of his mind will be reduced. On getting bliss and joy within, his keenness and eagerness will be enhanced. By experiencing grace, his love and faith in the Holy Feet will surge afresh and increase day by day. His *Saran* will be strengthened. His *Surat* will be gradually detached from the mind, senses, world and its objects. His bondages will be relaxed. The pains and pleasures of the body and world will not affect him much. After performing *Abhyás* for some time, a *Premí Abhyási* will remain somewhat absorbed within himself at all times. He will have no fear of *Kál* and *Karam*. This condition can be perceived by the *Sat Guru* or by the loving devotee himself. Those who have been already associated with him for a long time, such as the members of his family, servants, etc. can also know it. No other person can know it fully.

(25) BASELESS AND WRONG NOTIONS AND
UNFOUNDED FEAR REGARDING
RADHASOAMI FAITH.

113. Generally all feel somewhat satisfied on learning the principles, doctrines and tenets of the *Rádhásoámi* Faith. They get satisfactory and convincing answers to their queries. But people have a very low order of understanding. They are unable, therefore, to grasp

fully the importance, superiority and special characteristics of this Faith as also the fact that its *Abhyás* can be performed with ease and can produce immediate result. The reason is that in the first place they have very little knowledge of *Parmárth*. Secondly, they never enquire, investigate and think about the Supreme Being, His powers and about their own ego. Thirdly, they do not attend *Satsang* for a week or so at a stretch with a view to seeing things for themselves, getting their doubts and misgivings removed, and learning what they do not know. If they visit *Satsang* at all, it is just for a day after long intervals. This is not how inquiry should be made. It shows carelessness and lack of interest.

114. The following three things account for this carelessness and negligence. The first is gross entanglement in the pleasures of the world, excessive attachment to family, kinsmen, etc. and greed. The second is unreasonable fear that by joining *Rádhásoámi* Faith, one would be deprived of one's joys and pleasures, worldly attachments, desires and affections, etc. The third is the fear, and regard for the world and society and adherence to traditions, rituals and prejudices, which people find difficult to give up.

115. These three reasons indicate that people are extremely deficient in *Parmárth*. They are not mindful of the sufferings of the world and the awful torments of death (which is hovering over all). They are very much engrossed and entangled in the world and its pleasures. These deficiencies can be removed only by attending *Satsang* and listening to the *Bachans* and *Bánis* of *Sants*. There is no other remedy.

116. People know that *Rádhásoámi* Faith does not require any one to relinquish his family, kinsmen, home, profession and avocation. It expounds the glory and majesty of the true Supreme Being and the method of approaching Him. It draws attention to the perishable nature of the world and the selfishness of the worldly people. He who listens to *Bachans* with some keenness and attention and performs *Abhyás* after due initiation will realize the refulgence and omnipotence of the Supreme Being *Rádhásoámi Dayál* to some extent. He would recognize His grace and mercy. He would then apply himself to *Satsang* and internal *Abhyás* with greater fervour and love. He would not waste his time in the company of the worldly people. On the contrary, by the grace of *Rádhásoámi Dayál*, he would devote more time to *Parmárthi* endeavours. He would also spend as much money in *Parmárth* as he can. But the members of his family and community would not tolerate this. The reason is that they have never leaned on true *Parmárth*, or spent money on it. The love and faith of the true Supreme Being have not been generated in their heart. Therefore, whenever they see anybody sincerely and truly applying himself to *Parmárth*, they are startled. They fear lest he might gradually leave his home, family, profession and avocation. Due to this misunderstanding they prevent and threaten him. They create all sorts of fear in his mind and put obstacles in his devotion.

117. He, who has understood the principles of *Rádhásoámi* Religion thoroughly and has realized some bliss of *Abhyás* internally, strengthens his faith daily by attending *Satsang*. He does not care at all for the threats and crafts of his foolish relations and worldly people. On

the other hand, he wishes, by expostulation, to incline them to true *Parmārth*. But if they do not agree, he does not argue with them much. He leaves them alone, taking this to be the *Mauj* of the Supreme Being.

118. Now consider the state of these foolish worldly people. Nobody says a word of admonition to him or thinks of excommunicating him, who performs evil and immoral acts. As for instance, there are people who go to prostitutes and eat and drink with them, gamble and play at dice, eat meat and drink wine with people of other castes, earn money by lie and fraud, keep and cohabit with women of other castes or low castes etc. On the other hand, if a person joins true *Parmārth*, sincerely performs devotion to true Supreme Being, and gives up his bad habits and actions and takes to good habits and *Parmārthī* way of life, people, on account of their low and base mentality and sinful thoughts and habits, put all sorts of obstacles in his devotion (without any fear of the Supreme Being). This shows that these people do not approve of good and meritorious acts and the *Bhakti* of the true Supreme Being, but they are upholders of sinful acts, vicious deeds and dishonest behaviour. Under the circumstances, a wise devotee should not pay any attention to their taunts and threats. Relying on the grace of the true Supreme Being, he should have no fear of the taunts and calumnies of this foolish and sinful people. In no case must he abandon his devotion² to the Supreme Being. Nay, he should become firmer and firmer in it. *Mahātmās* have said :—

गुरु राजी तो कर्त्ता राजी ।
काल करम की चले न बाज़ी ॥

Guru rází to kartá rází

Kál Karam kí chale na bází

Translation :—If the *Guru* is pleased, the Creator is also pleased with you. *Kál* and *Karam* can cause no harm.

चो राजी शुद्ध अज्ञ बंदा यज्ञदाने पाक ।

गर ईंहा न गरदंद राजी चे बाक ॥

Cho rází shuda az bandá yazdáne pák

Gar eenhá no gardand rází che bák

Translation :—When the Lord is pleased with the devotee, there is no fear if the people of the world are displeased with him.

(28) THE FAITH OF THE WORLDLY PEOPLE.

119. The abject worldlings give priority to wealth, wife, children, name and fame. They are in the majority in the present age. They have no fear and love for the true Supreme Being. As a matter of fact, most of them do not even quite believe in the existence of the Supreme Creator. There is, therefore, no question of their fearing and loving Him. They, on acquiring some learning, read or hear about the doctrines of atheists, and readily accept them. Thus they go astray.

120. Educated men do not subscribe to rituals and ceremonies prevalent in the various religions. Of course ignorant and bigoted persons, in their obduracy, perform these activities, which were prescribed for the generality in some distant past. But they cannot satisfy the urge of a seeker and a sincere *Parmásthí*, nor can they convince an educated man. People are ignorant of *Sant Mat*, or else they would not have been so indifferent to their spiritual well-being and the Lord.

121. There are two essentials for true *Parmáarth*. The first is correct behaviour, conduct and demeanour. The second is that the devotee should learn the secrets of the true Supreme Being and the method of approaching Him, and perform the *Abhyás* (spiritual practice) of proceeding towards *Nij Dhám* (Original Abode) daily.

122. Without correct behaviour, demeanour and conduct, and without some purification of the mind and some love and search for the true Lord, the internal *Abhyás* of *Surat Shabd Yoga* (except which there is no other way of finding the Supreme Being) cannot be performed properly.

123. For the correction of the mind and behaviour, some kind of fear is necessary. There are seven main kinds of fear in this world. They are the fear of the State and its laws ; the fear of caste or community, relations, friends, etc. ; the fear of losing respect, prestige, job, property and health ; the fear of death and suffering ; the fear of the perfect *Guru* and true Supreme Being ; the fear of family deity, bygone *Mahátmás*, gods, etc. ; and the fear of *Parlok* or the life after death.

124. Besides the above, there are some minor fears, which are helpful in making the mind behave properly. For example, there is the fear of parents for children, of teachers for students, of husbands for wives, of masters for servants, of losing family prestige and position, etc. Without fear, the mind cannot behave properly either in worldly matters or in *Parmáarth*.

125. The fear of the State and its laws governs the conduct of all. The fear of caste and community is not so effective these days as it was in the past. As regards the fear of losing prestige, profession, health and wealth,

it is still effective. All persons fear death and suffering, but they are generally unmindful of the same. Only those who are devoted to the true *Guru*, have the fear of the *Guru* and the Supreme Being. Otherwise people do not at all entertain this fear, because they either do not believe in the existence of the Creator who sees everything, or such a belief is very feeble and neglected. The fear of family deity, bygone *Mahátmás*, gods, etc., is present with some men and most women. They perform their worship as a matter of routine, because they fear that otherwise they would suffer loss of life, in health and wealth etc. This fear is, therefore, utterly worldly, and not *Parmárthi*. The fear of *Parlok*, heaven and the next life grips most of the people. Although these people are mere ritualists and sticklers, they spend some money in giving alms etc., and perform other *Shubha Karams* (meritorious acts), for their comfort and happiness in the next life.

126. The fear of true *Guru* and true Supreme Being is purely *Parmárthi*. All other kinds of fear enumerated above are worldly. But every kind of fear is conducive to the correction of one's life, conduct and behaviour. However, the benefit of pure *Parmárthi* fear is immense. It would effect purification of mind and senses, and help the *Jíva* to reach the *Dhám* of the true Supreme Being one day. He, who entertains such a fear, can be relied upon in all circumstances. But those who have any other kind of fear, cannot be trusted fully. Under the influence of a strong desire or if they can escape detection, they throw over-board that fear altogether.

127. He, who fears true *Guru* and Supreme Being, is very fortunate and he alone will be saved from the onslaughts of the mind and desires.

128. One who has some fear of authorities, caste, society, personal loss, death, etc., will also conduct and behave in the world somewhat correctly.

129. He, who has some fear of his family deity, *Parlok* (heaven), death, etc., will also be able to perform some *Shubha Karams*, charity, etc., in lieu of which he will obtain some happiness.

130. But there are those who have these fears only temporarily ; they are generally unmindful of them. Their words and actions cannot be relied upon. In order to gain their ends, they would act as the occasion demands, regardless of propriety. In the absence of any fear, they act and behave like brutes, without mercy and compassion.

131. In short, in the beginning, and for a considerable time thereafter, the mind cannot act in a straight-forward manner, correctly and justly, nor can the business of the world be carried on properly, nor *Parmārthi* pursuits accomplished without fear. It is, therefore, essential that a man should have the utmost fear of the Supreme Being. If this fear is not stable, he must have any of the fears described above. This will protect and keep him up to some extent. Otherwise he will behave like brutes and savages and will never be blessed with *Parmārth*.

132. Other minor fears are generated in certain circumstances. They disappear when those circumstances disappear.

133. The fear of authorities saves a man from undesirable activities which are harmful to humanity and punishable under the law. The public at large is benefited thereby.

134. The fear of caste and relations saves one from activities which are contrary to custom, convention and law. One does not use deceit and fraud in one's dealings.

135. The fear of personal loss etc. saves a man from unreasonable and undesirable activities. He desists from depriving others of their right, and from breaking his promises.

136. If a man is constantly reminded of his death, his conduct and dealings with others would be pleasing. He would not be very much attached to the world and its objects. He would be inclined to *Shubha Karams* and be filled with the desire to search for the Supreme Being and His Original Abode. This fear would do good to all, whether they are worldly or *Parmárthí*. As a matter of fact, this fear is always present in the mind of a *Parmárthí* and enables him to perform *Parmárthí* activities expeditiously.

137. As regards the fear of *Guru* and the true Supreme Being, it is not generated without true *Satsang*. If one by good luck, happens to come to the *Satsang* of *Sants* or their sincere devotees, one can, on hearing about the glory and eminence of the true Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*, imbibe the fear, regard and love of the Holy Feet. Such a fear and love will go on increasing, when one, after due initiation, performs *Abhyás* and experiences grace and joy internally.

138. Fear saves a man from every kind of bad deed. He is afraid of even evil thoughts. Love gives rise to desire for *Sewá* (service) and yearning for internal *Abhyás*. In this way, the mind and senses are corrected and purified, the conduct and behaviour are changed,

detachment is created for the world, faith is strengthened by experiencing grace internally and externally, and love and affection for the Holy Feet of Sant Sat Guru and the Supreme Being are enhanced day by day.

139. This kind of fear is pure. The devotee who is invested with it, is sure to achieve his object one day. It will gradually eradicate all his evils, enhance his love for the Supreme Being, take him to the Highest Region and free him from anxieties and worries. This fear deserves all praise. It has been said :—

डर करनी डर परम गुरु, डर पारस डर सार ।

डरत रहे सो ऊबरे, गाफिल खाई मार ॥

Ḍar karní ḍar Param Guru, ḍar páras ḍar sár

Ḍarat rahe so oobre, gháphil khái mār

Translation :—Fear is endeavour. Fear is the Supreme Guide. Fear is *Páras*.* Fear is the essence of all. One who fears shall be redeemed, while the negligent will suffer.

140. The fear of family and other deities grips the minds of worldly people and those who are slaves of conventions and customs, due to which they continue to perform family worships etc. The worldly people derive sustenance from it, particularly when they are beset with troubles. Then they call to mind their deities and make vows to them. When their objective happens to be achieved, they offer *Bhet*, make worship and go on pilgrimage, for *Darshan*, etc. Their fear generally remains dormant, except in difficulty, or on some such occasions as marriage, birth of a child, etc. It is wholly worldly.

* The philosopher's stone which converts into gold any metal it touches.

141. The object of the fear for *Parlok* (next world) is that the *Jíva* may engage in some such activity, as fast, charity, alms-giving, feeding the poor, etc., so that he may be saved from woes and afflictions after death. The worldly people who are simple and who stick to customs and prejudices have this kind of fear. They perform with eagerness and persistence such activities, as have been prescribed in their faiths for attaining to some blissful region after death. Their alms and charities benefit *Bráhmans*, mendicants and the poor. This fear is also worldly, because nothing is done for getting out of the world and the thralldom of *Máyá*.

(27) IMPORTANCE OF LOVE.

142. Fear has been described above. It is the first essential for commencing *Parmárthí* edeavours. It will create eagerness and yearning which will gradually be converted into love.

143. From the moment love dawns, contact begins with the Beloved. As love is enhanced, proximity is attained with Him, Internal and external purification will be effected completely and the task will be done one day. In other words, the devotee will enter the Beloved's *Dhám* and have His *Darshan*.

144. In the beginning, fear gives rise to eagerness and yearning, directs attention to the Beloved and reduces the force of evil tendencies. This *Abhyás* is performed to a little extent only and some bliss is experienced therein. But when fear and eagerness are converted into love, evils are uprooted and *Abhyás* is performed with ease. The bliss and joy in *Abhyás* will increase as love is enhanced, followed thereafter by fresh waves of love. Grace and mercy will be experienced regularly.

145. It is not absolutely necessary that fear must always be generated in the first instance. In the case of loving devotees, love is generated instantly, on hearing of the glory and majesty of the Supreme Being and His *Dhám*. This love increases as bliss is experienced in *Abhyás*. At this stage the devotee constantly fears lest the Beloved should be displeased with any act of his. This kind of fear is very pure. It expeditiously purifies the devotee and effects his union with the Beloved.

146. This fear is automatically generated in the mind of a true lover, and abides till his task is accomplished, i. e., till he gets the refulgent *Darshan* of the Beloved. This fear is very effective. Rare *Parmárthis* are blessed with it.

147. This fear is really love itself. It is the token of the special grace of the *Sat Guru*. The heart in which it appears, becomes the *Bhandár* (treasure) of love and bliss.

148. Great is the glory of love. Where there is love, there we always find *Dintá* (humility), *Kshamá* (forbearance) and *Shítaltá* (serenity). A lover is always happy and contented. He who is lucky enough to associate with him, becomes happy and contented, and progresses with ease.

149. The egotistic, proud, learned and clever people consider a lover to be silly, because they are worldly. In their view, name, fame, wealth, property, worldly position, etc., are great assets. They are ready to give up their life for these things. But a *Premí* (lover) considers these things as worthless and as the meshes of the world. He does not care for them at all. He remains absorbed in the love of the Beloved. The true Supreme Being

protects and sustains him at all times. The worldly people, whose love is brutish and inconstant, cannot appreciate and believe it. They are attached to many persons and objects. They never think of their true Supreme Creator.

150. He, who is imbued with the love for the *Guru* and Supreme Being, has, in fact, accomplished his task in every way. But even he, who has fear and some eagerness, will, on coming in contact with the *Sat Guru*, become a *Premí* (lover) one day. But those, who have neither love nor fear, and are utterly emotionless, will never get true *Parmáarth*.

(28) IMPORTANCE OF SARAN.

151. The *Jíva* is extremely feeble. He cannot by himself put up a fight against the mind, senses, *Kál* and *Karam*. *Máyá* and its objects have their sway in this world. Without the help and grace of the Omnipotent Being, it is not at all possible to resist them,

152. There have flourished in the past great men, who had renounced the world and were endowed with great powers. But even they were duped and subdued by *Máyá*. How can then ordinary human beings, who are entirely subservient to *Mana* and *Máyá*, hold out against them and the various pleasures created by them ?

153. People by their experience and observation can see that the creation of *Máyá* is perishable and illusive. But it is so attractive and alluring that they knowingly get entangled in it. They foster the desire for material objects and try to secure them.

154. The real nature of the world can be understood from *Bachans* and *Bánís*. The learned and intellectuals, of course, maintain their outward appearances to some extent. But whenever *Mana* and *Máyá* assert themselves,

i. e., whenever various kinds of pleasures are held out to them, and they are enticed by name, fame and authority, they succumb to them. They are enslaved by *Máyá* and its objects.

155. The *Sant Sat Guru*, therefore, says that the seat of the *Jíva* in *Pinḍ*, where the mind, senses and five passions are dominant, is the centre of entanglement. Hence unless by the practice of *Yoga*, this region is left, the *Jíva* cannot be freed from the clutches of *Mana* and *Ichchhá* (mind and desire) and *Máyá* and attachments.

156. In the past ages, *Yogís* and *Yogeshwars* controlled and elevated *Prán* (breath) to *Brahmánḍ*, and thus extricated their soul from the region of entanglement. But they could not get out of the bounds of *Brahmánḍí Mana* (Universal Mind) and *Íshwarí Máyá*, and, therefore, remained subject to their control. They were not saved from recurrent births and deaths, although they took place at long intervals. Of course, they succeeded in controlling *Pinḍí Mana* and *Jíví Máyá* (individual mind and lower material forces).

157. The practice of *Pránáyám* and its restraints are so difficult that no one can perform this practice. The *Yogís* and *Yogeshwars* of yore were *Íshwar-kōṭi* (possessing the power of *Íshwar* or *Brahm*). They were, therefore, able to perform the practice of *Pránáyám* correctly. They were however very few in number, say only twenty or twentyfive in all the first three *Yugas*. The *Jívas* of these times are all in *Jíva-kōṭi* (human category), and are not at all fit for the practice of *Pránáyám*. If a man, in his obstinacy, takes to this practice, he will soon be overtaken by some illness. If he persists, there would be danger to his life.

158. The *Mahátmás* of yore had not prescribed any practice except *Pránáyám* for extricating the soul from *Pinḍ* and elevating it to *Brahmánḍ*. But this practice could not be performed by anybody, be he a householder or an ascetic. Hence the road to salvation was closed. Instead of reverting to *Nij Ghar* (Real Home), *Jívas* began going down to *Chaurásí*. The denizens of this world were also subjected to great pain and suffering of every kind.

159. Seeing people in such a sad plight, the Supreme Being *Rádhásoámi Dayál* manifested Himself in this world as *Sant Sat Guru*. He, in His grace and mercy, gave out the easy practice of *Surat Shabd Yoga*. He explained that those who took the trouble to perform this *Abhyás*, could, by His grace and mercy, return to *Nij Ghar*, the *Dhám* of the Supreme Being, and escape from the thralldom of *Kál*, *Karam*, mind and *Máyá*.

160. The method He taught was rendered so easy of performance that anybody, householder or recluse, child, young or old, male or female, literate or illiterate, can perform it easily. After performing this *Abhyás* for some time, the practitioner can, in this very life, see that his mind and spirit are rising internally, and to the same extent, his soul is being detached from the world and his body.

161. Another great advantage in *Rádhásoámi* Faith is that without renouncing home and avocation, a person can join *Satsang* and, after due initiation, perform the *Abhyás* of *Surat Shabd Yoga*. There is absolutely no other practice in existence for reverting to *Nij Ghar*.

162. For the performance of *Surat Shabd Yoga*, there are no restrictions as to time, ablution and bath. When^ever one has time and feels so inclined, one may sit for *Abhyás*, in seclusion on a *Pálang* (bed), *Chauki* (stool)

or cushion. Whether it be night or day, the *Abhyás* should be performed before taking meal or two or three hours thereafter. At a time, the *Abhyás* should be performed for half an hour at the least, or for twenty minutes in case the time at the devotee's disposal is short. In the practice of *Bhajan*, one must concentrate one's attention on Sound and in the practice of *Sumiran* and *Dhyán*, on the Holy Form of the *Sant Sat Guru*. So long as this Form does not manifest within, one should perform *Dhyán* by thinking of this Form. For ease in the performance of *Abhyás*, one should reduce the quantity of food by a few morsels so that one may not feel drowsy and there may be no difficulty in breathing.

163. Although the practice of *Surat Shabd Yoga* has been rendered very easy, yet no one can perform it properly without sincerity and eagerness and the grace of the *Sant Sat Guru* and *Rádhásoámi Dayál*. Therefore, it is incumbent upon everyone, who joins *Rádhásoámi* Faith, to strengthen the *Saran* of the Supreme Being *Rádhásoámi Dayál*, with love and faith. Then he will be able to perform *Abhyás* properly and traverse the Path speedily.

164. It is not at all easy to be detached completely from the objects and pleasures of the world and to engender love in the Holy Feet. But he who sincerely adopts *Rádhásoámi Dayál's Saran*, will accomplish his task easily. He will have both *Vairág* (detachment) and *Anurág* (love) as gifts from the *Sant Sat Guru*, as and when required. At the last moment, He will take his *Surat* in His lap to higher regions. In two, three or four lives, He will admit him into the Highest Region.

165. One who applies oneself to *Abhyás*, relying on one's own strength, and does not rely on the grace of

Sant Sat Guru, will not be able to perform it correctly. One will not be able to ward off and overcome the obstructions and obstacles created by *Kál* and *Máyá*. After a few days, one will become conceited and will thus stop one's progress. In other words, in order to gain name and fame, one would turn one's attention to doing good to humanity, and will not be able to know whether it would do good or harm.

166. Nothing helps so much as *Saran* in traversing the Path with ease and dispatch. It always affords protection to the *Abhyási* and guards him against troubles. His love and humility go on increasing, whereby his *Abhyás* is rendered blissful day by day.

167. The superiority of *Saran* cannot be described adequately. Everybody does not know it. People depend upon their own efforts. But nobody can by himself bring under control his mind, senses, desires, etc. Sooner or later he is involved in the whirl of *Máyá*. He stops on the way or inclines towards the world.

(29) GENERAL INSTRUCTIONS.

168. On carefully reading this discourse, it would be clear that for the welfare of the soul, and taking back the spirit to *Nij Ghar*, it is essential for all to revert their mind and spirit from their seat in *Pinḍ* by performing the *Abhyás* of the *Surat Shabd Yoga* daily, after duly receiving initiation from the *Sant Sat Guru*. Relying on the *Saran* and grace of the Supreme Being *Rádhásoámí Dayál* and *Sant Sat Guru*, they should perform their *Abhyás* and follow the ways of love and devotion. In this way, they would gradually reach *Nij Dhám* one day, and secure everlasting bliss.

169. *Shabd* is everywhere. But no one can know its secret and learn its practice without the *darshan* and teachings of the *Sant Sat Guru*. Therefore the first requisite is to find out the *Sant Sat Guru* and His *Satsang*. Thereafter, His *Satsang* should be attended and, receiving initiation from Him, *Abhyás* should be commenced.

170. Animal diet and intoxicants are prohibited in *Rádhásóamí* Faith. They cause impediments in the performance of internal *Abhyás*.

(30) HARM OF MEAT DIET.

171. Meat eating makes the mind somewhat impure, blunt, harsh and cruel. Attention becomes outward and downward.

172. A dead body is considered impure. People wash their hands or take bath after touching it. Among Hindus, one who sets fire to the pyre, keeps aloof from the world for thirteen days, and passes this period like an abstemious person. Therefore cooking and eating carcass is nothing short of converting oneself into a grave-yard and a crematorium. Nothing can be more impure. How can such a soul become fit for rising towards the *Dhám* of the Supreme Being ?

173. It is admitted on all hands that the light and secrets of the Supreme Being are embedded in the heart of man. But how can they dwell there if it is converted into a crematorium and grave-yard ?

174. The heart of a true *Parmárthí* and *Abhyási* should be soft, tender, pure and somewhat free from worldly desires. Then the light of the Supreme Being, the current of *Shabd*, would descend and deposit there. It would be filled with the love and affection for the Holy Feet. In the absence of these attributes when the mind

is full of desires for sensual pleasures, it cannot be fit for the *Abhyás* of the *Surat Shabd Yoga* and elevation to higher regions. How can the *Bhakti* of the Supreme Being be generated and stocked in such a heart ?

175. Compared to man, animals are of a low order and impure. Hence by eating their meat greater impurity would be created in him. His mind would be filled with evil thoughts and impulses. There would be set-back in his *Parmárthi* activities.

176. All kinds of food, such as, cereals, fruits, etc., are produced from the earth and are available to man. They are cheaper than meat. According to medical science, they provide greater amount of energy to man. Then, what is the necessity of killing animals and eating their meat ? *Ghee* (butter), milk, sweets, wheat, gram, *Urd* (*dolichos pilosus*), *Masúr* (*ervum pirsutum*) provide great strength and energy.

177. The worldly people are unmindful of their spiritual welfare. Day and night they are busy in worldly affairs. They devote their entire time and energy to the pleasures of the world. They are free to eat whatever they like. But a true *Parmárthi*, who desires to have the *Darshan* of the Supreme Being by performing internal *Abhyás*, must abstain from a diet which is likely to interfere with his *Abhyás*. Otherwise he would not realize the bliss of *Abhyás*, nor would he succeed in raising his mind and spirit.

(31) HARM OF LIQUOR, HEMP AND OTHER INTOXICANTS.

178. Medical men as also the people of the world are of the view that the use of intoxicants upsets the brain and vital parts of the body such as heart, liver, stomach, etc. Excessive use of intoxicants causes serious diseases, renders life not worth living, deranges the brain, and in

some cases proves fatal. Therefore, a sincere *Parmārthī* should, as a rule, abstain from intoxicants.

179. There is no harm if a patient takes alcohol, opium, etc. in small quantities under medical advice. It would produce very little or no intoxication at all. Moreover such use of intoxicants would last for a short while, till the disease lasts.

180. Intoxicants either divert the currents of mind and senses towards pleasures, or render them dull and useless. A man becomes unfit to apply himself to any activity, spiritual or temporal. Both these conditions are harmful to a *Parmārthī Abhyāsī*.

181. He who performs *Abhyās* in a state of inebriety, will not realize any bliss. He will lose consciousness. On coming to himself, he would feel that he performed *Abhyās* properly, undisturbed by any thought or revery. Such a wrong notion would puff him up and cause great harm.

182. The after-effects of an intoxicant continue for a long time and drowsiness and laziness persist thereafter. Due to this the addict is not able to do anything properly.

183. Very often an addict, due to his folly, gets irritated for nothing. He wrangles and quarrels and prolongs contentions. This renders him unfit to pay attention to *Parmārthī Bachans* or advice. If one were to restrain and check him from using intoxicants, he would become hostile, and wish to harm one. This tendency is absolutely opposed to *Parmārth*.

183.⁴ The word and deed of an addict cannot be relied upon, because in the state of intoxication, he has no control over his tongue or thought. Afterwards he

does not remember what he said. This is also against *Parmārthī* way of life and conduct.

(32) CONCLUSION.

185. These discourses are meant for only those who are human beings indeed. If they hear and understand them, they are sure to act upon them to some extent. When they practise the *Abhyās* of *Sants*, they will be able to vindicate them. On getting some bliss in *Abhyās*, they will day by day augment their love and faith in the Holy Feet of *Sant Sat Guru* and the Supreme Being. This would be reflected in their life and conduct.

186. But there are those, who are human beings in appearance only. By their conduct and disposition, they are brutes. Such people will feel greatly annoyed to hear these discourses. They will try to find faults with the *Bachans*, *Bánís* and teachings of *Sants*, by exercising their low and defective understanding. They will accuse and denounce the *Sant Sat Guru* and His *Satsangís* in every way. They will slander them with impunity. They will, by threats, prevent people from following the *Sant Sat Guru*. In their hostility to His followers, they will scoff at them. It is not proper to show and read out these discourses to such persons.

187. Such people are abject worldlings. They have no care for their death and *Parlok* (life after death). They are brutes, because they work hard like brutes and feed themselves and their dependents. They are always busy thinking of efforts for procuring wealth and pleasure. But they never seek the Supreme Being and Creator. This exactly is the case with brutes, who work hard and provide food for themselves and their masters. They also enjoy sensual pleasures. But they are not endowed with the faculty of recognizing the Supreme Creator.

nor can they do anything for the liberation of their soul. Such people jeer at and ridicule him who tries to explain *Parmārth* to them ; they call him names. They do not want to do anything for the next life. Nay, some of them even doubt the existence of the Supreme Being. They lead astray and prevent others from applying to *Parmārth*.

188. A *Parmārthī* should always avoid such people. Otherwise they would warp his understanding and sully his actions by their deficient and sinful intellect. In case he happens to keep their company for some time, they are sure to convert him and teach him brutish ways and behaviour.

Translation of *Shabd* (hymn) No. 9, *Bachan* No. 40,

Prem Bānī Part 4 of *Huzúr Mahārāj*

मन तू सुन ले चित दे आज ।
 राधास्वामी नाम की आवाज ॥ टेक ॥
 अनहद बाजे घट घट बाजे ।
 अनुरागी सुन सुन आराधे ॥
 प्रेम भक्ति का लेकर साज ॥ १ ॥

Mana tú sun le chit de áj
Rádhásoámí Nám kí áwáz
An-had báje ghaṭ ghaṭ báje
Anurági sun sun árádhen
Prem Bhakti ká lekar sāj

O mind, listen to-day with all your attention to the reverberations of *Rádhásoámí Nám*. The music of *An-had Shabd* is resounding within everybody, on hearing which, lovers pray to their Beloved with *Prem* and *Bhakti* (love and devotion). 1.

तीन लोक में अगहद राजे ।
 सत्त लोक सत शब्द विराजे ॥
 तिस परे राधास्वामी नाम की गाज ॥ २ ॥

Teen lok men An-had ráje
Satt Lok Sat Shabd biráje
Tis pare Rádhásoámi Nám kí gáj

An-had Shabd rules over the region comprising three Loks (worlds), while Sat Shabd (Sat Nám) resounds in Sat Lok. Beyond these, are to be heard the reverberations of Rádhásoámi Nám. 2.

शब्द की महिमा संतन गाई ।
 जिन मानी धुन तिन्हें सुनाई ॥
 कर दिया उनका पूरा काज ॥ ३ ॥

Shabd kí mahimá, Santan gái
Jin máni Dhun tinhen sunái
Kar diyá unká púra káj.

Glory and majesty of Shabd have been sung by Sants. Those who believed in Sants, were blessed with Shabd. Their objective was fully achieved. 3.

राधास्वामी नाम हिये में धारा ।
 सोई जन हुआ सब से न्यारा ॥
 त्याग दई कुल जग की लाज ॥ ४ ॥

Rádhásoámi Nám hiye men dhára
Soi jana huwá sab se nyára
Tyág daí kul jag kí láj

Whosoever implanted Rádhásoámi Nám in his heart, got detached from all. He forsook family prestige and worldly honour. 4

राधास्वामी नाम प्रीत जिन धारी ।

राधास्वामी तिस को लिया सुधारी ॥

दान दिया बाहि भक्ती दाज ॥ ५ ॥

Rádhásoámi Nám prít jin dhári

Rádhásoámi tis ko liyá sudhári

Dán diyá wáhi Bhakti dáj

Rádhásoámi righted him, who engendered love for *Rádhásoámi Nám*. He endowed him with the gift of *Bhakti* (devotion). 5.

राधास्वामी नाम है अपर अपारा ।

राधास्वामी नाम है सार का सारा ॥

जो सुने सोई करे घट में राज ॥ ६ ॥

Rádhásoámi Nám hai apar apára

Rádhásoámi Nám hai sár ká sára

Jo sune soí kare ghaṭ men ráj

Rádhásoámi Nám is infinite and beyond all. *Rádhásoámi Nám* is the essence of all essences. He who hears this *Nám*, secures internal kingdom. 6

Discourse 35

THE SUPREME BEING DEMANDS OF HIS
CHILDREN INTENSE LOVE AND FAITH.
WHOSOEVER COMPLIES, IS A GURUMUKH.
HE ALONE WILL BE ADMITTED
INTO NIJ DHÁM.

1. The *Jívas* or *Surats* (spirits), in the entire creation are particles or children of the Supreme Being *Rádhásoámi Dayál*. They are all under His general grace. They have got the objects of the world, as considered desirable.

2. They fall into three categories, viz., *Uttam* (superiormost), *Madhyam* (mediocre) and *Nikrisht* (inferior). The superiormost *Jívas* are those, who, on observing that the world is perishable and its objects are worthless, have been imbued with the desire to find out the Supreme Being and His *Nij Dhám* which is *Ajar* (undecaying), *Amar* (unending) and the Reservoir of *Ánand* (bliss) and *Prem* (love). The mediocre or average *Jívas* are those who are attached to the objects of the world, and desire their increase in the present life as well as after leaving this body and this world. With this end in view they perform the worship of gods, incarnations, etc. Some of them, however, want to attain to *Mukti* (redemption) and desire to merge in the *Laksha Swarúp* of *Parmeshwar* or to remain in His presence in His *Lok*. The *Jívas* of inferior category are those who give themselves up to the pleasures of the world. They consider the objects of the world as *summum bonum* and wish to multiply them. They have no particular care for the life after death, nor do they wish to improve it.

3. The superiormost *Jívas*, who have love for the Supreme Being, are specially beloved of *Rádhásoámi Dayál*.

They receive His special grace. Others receive His grace according to their deserts.

4. The *Jívas* of superior category want to find out the secrets of the Supreme Being *Rádhásoámi Dayál*, His *Dhám* and the modes of practices for meeting with Him. But this enquiry cannot satisfactorily be carried out by anybody except by those belonging to *Rádhásoámi* Faith. In other words, these secrets can be learnt from the *Sant Sat Guru* or His *Premís* (lovers) and *Abhyásis*. Others are utterly ignorant of these matters, they do not possess full knowledge. They do not practise what they profess.

5. The *Jívas* of superior category will, by *Mauj*, come in contact with the *Sant Sat Guru*, at the appropriate time. They will not have much difficulty in finding Him. On meeting with Him, when they hear His discourses, they will feel satisfied. Love and faith will be awakened in them instantly.

6. When a *Jíva* of superior category learns the secrets, he is convinced that the *Dhám* of the Supreme Being is beyond all and highest of all. It is beyond the bounds of *Máyá*. There is no *Máyá* in that *Dhám*. The spirit-current which emanated from that *Dhám* in the beginning, is the current of *Shabd* and the Creator of the entire cosmos. He, who is desirous of reverting to that *Dhám* (Region), should proceed in that direction along that very current. He can thus one day reach *Nij Dhám* (Original Abode) by the grace of the *Sant Sat Guru* and *Rádhásoámi Dayál*.

7. A loving devotee will also learn from the *Sant Sat Guru* that there are three grand divisions in creation. The first is the region of the Supreme Being where there is nothing but *Chaitanya* (spirit) and which is absolutely free from *Máyá*. The second is the region of *Brahm* and *Máyá*,

brought about by the admixture of pure spirit and pure *Máyá* and is called *Brahmánḍ*. The third is the region of *Jíva* and *Ichchhá* (individual mind and desire), created by the combination of impure *Máyá* with pure spirit, and is called *Pinḍ*.

8. It is only from this region (*Pinḍ*) that, by attending *Satsang* and performing the *Abhyás* of *Sants*, *Jívas* can first proceed to *Brahmánḍ* and thence to *Sat Purush Rádhásoámi* *Desh* (Region).

9. The teaching of the *Sant Sat Guru* is that the *Surat* (spirit) should be raised by contact with *Shabd*. This is called *Surat Shabd Yoga*. As *Mana* and *Máyá* (mind and matter) appeared in the second grand division, and the *Pinḍi Mana* (individual mind) is a part of *Brahmánḍi Mana* (universal mind), the mind and senses will also revert along with the *Surat* (spirit) and stop at the respective regions of their origin.

10. True and perfect salvation consists in detaching the *Surat* from the regions of *Mana* and *Máyá* taking it back to *Nij Ghar* (Original Region) and securing it everlasting bliss of the *Darshan* of its true parent, Supreme Being *Rádhásoámi Dayál*. In other words, the *Surat* should achieve absolute freedom from births and deaths, pains and pleasures and woes and afflictions, and attain to eternal and perfect *Ánand* (bliss) in *Nij Dhám* (Original Abode). This Region is *Amar* (immortal) and *Ajar* (undecaying) and the infinite and unfathomable *Bhandár* (Fountain-head) of *Prem* and *Anand*.

11. In *Pinḍ*, the third grand division, there is a great deal of pain and very little of pleasure. In the second division (*Brahmánḍ*) there is great pleasure and very little pain. But in the first grand division, it is bliss and happiness. There is no trace of pain and affliction.

12. In this world, the *Jíva* is attached internally to his mind, body and senses and externally to objects, pleasures, family, kinsmen, caste-fellows, friends, acquaintances and a host of others with whom he has to deal off and on. On account of these bondages, he experiences pains and pleasures. As the entire creation of this world is paltry and perishable, *Sants* say that no person or object is worthy of love and attachment. One should have dealings with them only to the extent it is necessary like a person living in a foreign country, who has dealings with people there, but he always has his home in mind, and gladly goes there when he gets an opportunity. The love and affection of the foreigners cannot at all prevent him.

13. The stronger the ties and bondages, the greater the pain one has to suffer, because *Kál* would forcibly snap them one day.

14. Each grand division has many sub-divisions. *Sants* say that what has been stated above about the bondages in this world, applies more or less to all the sub-divisions of *Pinḍ Desh* and *Brahmánḍ*. Hence by attaching himself to the creation of any of these sub-divisions, the *Abhyásí* would be prevented from proceeding further. He will not reach his *Nij Ghar*. As the creations of *Pinḍ* and *Brahmánḍ* lie within the limits of *Máyá*, sooner or later births and deaths will take place there.

15. The Supreme Being *Rádhásoámi Dayál* is the *Bhaṇḍár* (Reservoir) of *Prem* and *Ánand* (love and bliss). His *Ansha*, the *Jíva*, is also *Prem Rúp* (form of love). The Prime Spirit Current, which emanated originally from the Feet of the Supreme Being and came down evolving creations on the way, is also the current of *Shabd* and *Prem*. It is evident that the *Jíva* can accomplish nothing, in temporal or spiritual matters, without love and zeal.

Hence *Sants* have accorded priority to *Prem* (love) in their faith and teachings. Without love, no one can proceed to *Nij Ghar*. A religion, which does not give priority to love and devotion should be considered as hollow and sham, so also its *Abhyás*.

16. *Yogís* and *Yogeshwars* have also emphasized the necessity of worship and devotion for traversing the Path. But these were meant for the presiding deities of the intermediate stages. When, however, they observed that all these regions were subject to dissolution, they did not give priority to *Prem^a-Bhakti* (love and devotion) in their religion and teachings. They gave precedence to *Gyán* instead. They laid down that *Mukti* (redemption) cannot be attained without *Gyán*. By *Gyán* they meant that the *Abhyási*, on reaching the region of *Íshwar* or *Bráhm*, should not stay there. Instead, he should merge himself in the *Laksha Swarúp* of *Brahm* or *Íshwar*, which has no form or outline. The object was that he may not be born again, and be saved from the onslaughts of *Pralaya* (dissolution) and *Mahá Pralaya* (great dissolution), because the regions of *Íshwar* and *Brahm* cease to exist when *Pralaya* and *Mahá Pralaya* take place.

17. The reason for *Sants* giving priority to *Premá-bhakti* from beginning to end, is that the object of their devotion, *Sat Purush Rádhásoámi Dayál*, is eternal. No *Pralaya* of any kind has any effect on *Dayál Desh*, the first grand division.

18. Whenever they choose, *Sants* can unite and become one with their Beloved, the Supreme Being. Otherwise, they retain their separate entity and enjoy the bliss of His *Darshan*. These two states are called *Abhed Bhakti* and *Bhed Bhakti* respectively. On the other hand, *Yogís* and *Yogeshwars* cannot separate themselves

from the deity in whom they merged till after the awakening that follows *Pralaya* and *Mahá Pralaya*.

19. The *Sant Sat Guru* requires *Jívas* of high order, viz., loving devotees, to engender intense love and faith in the Holy Feet of the Supreme Being *Rádhásoámi Dayál*. Their love for the Holy Feet of the Supreme Being should exceed that for the world, family, kinsmen, wealth, property, etc. It is then that they would be able to traverse the Path easily and expeditiously. In other words, if the scale of love for the Supreme Being is heavier than that for the world, no obstacles would be created by *Mana*, *Máyá*, *Kál*, etc. in his progress, which would be smooth. This is known as *Gurumukhtá* (state of being a *gurumukh*). None dare obstruct and detain a *gurumukh*.

20. In the case of *Jívas* of superior category, intense love in the Holy Feet signifies that they recognise the true Supreme Being to some extent and rely upon His Holy Feet. The Supreme Being bestows greater care and grace upon them. They will be purged of their evils expeditiously. They will make progress quickly.

21. The *Jívas* of middle class are of three kinds. The first are those who aspire for large quantity or superior quality of pleasures and objects of the world, that may last long. Hence they desire to attain to *Swarg*, *Vaikunṭha*, or the regions of incarnations and gods. With this object in view, they apply themselves to the performance of the acts and activities which have been prescribed for their attainment. The second are those who aspire for access into the region of *Íshwar* or *Brahm* so as to remain in the presence of their *Bhagwant* (Beloved). Therefore, they perform *Bhakti* or perform *Abhyás* with detachment from the world. But such *Jívas* are very few. This kind of *Abhyás* is also rare and very difficult, nay impossible,

of being performed in this age. It is only the *Abhyás* of *Sants* that can be performed now. The third are those who, on observing that the region and form of *Íshwar* and *Brahm* perish in *Pralaya* and *Mahá Pralaya*, try to merge in the formless *Íshwar* or *Brahm*. But, as stated above, that *Abhyás* is very difficult, and no one can perform it in this age. This class of *Abhyásís* first reached the region of *Íshwar* or *Brahm* by performing his *Bhakti* or *Upásná* (worship). Thereafter, they merged in the *Laksha Chaitanya* or the formless. This is called "*Gyán*".

22. True and perfect salvation of the *Jívas* of these three classes is not effected. They do not reach beyond the bounds of *Máyá*. This is due to the fact that they are ignorant of the secrets of the true Supreme Being, and are devoid of His love and faith. They are tied to old rituals, prejudices and practices. They have no faith in *Sant Sat Guru* and His teachings. Those belonging to second and third classes would not be able to perform the old practices properly. Therefore, they would not attain to the region of *Íshwar* or *Brahm*, until they take the *Saran* of *Sants* and practise the *Yoga* prescribed by them.

23. Those of the third or the lowest category would not be able to perform any *Parmárthí* activity that may confer on them happiness and high region. They have little faith in the Supreme Being, *Íshwar*, *Brahm*, etc., and are not strong enough to wean away their mind from the world, because they think that the pleasures of the world afford real happiness, for which they work hard in the world. Hence they do not consider it necessary to make provision for future. They are absolutely worldly-minded, and not at all fit for the *Satsang* of *Sants*. According to their actions, they will continue to take birth again and again.

24. Those, who are dependents and devotees of the Supreme Being *Rádhásoámi Dayál*, are His own and His beloved. The *Jívas* of the second category are the recipients of special love of *Brahm*. Rest of the *Jívas* are under general grace and mercy. The *Rámáyan* also says :—

भक्ति बिहीन बिरंच किन होई ।

सब जीवन सम प्रिय मम सोई ॥

भक्तिवन्त जो नीचहु प्रानी ।

प्राज्ञ से अधिक सो प्रिय मम बानी ॥

Bhakti biheen birañch kin hoĩ

Sab Jívan sama priya mama soĩ

Bhakti-want jo neecha-hu prání

Prán se adhikso priya mama bání

Translation :—Even *Brahmá**, if he is destitute of *Bhakti*, is dear to me only as much as other ordinary *Jívas* are. But a lowly person, if he is devoted to me, is dearer than my own breath.

25. In short, the Lord approves of *Bhakti* and *Dintá*. Whosoever has true love and humility for His Holy Feet, will meet with the *Sant Sat Guru*, and rest in *Nij Dhám*. The *Sant Sat Guru* would Himself meet him. The Supreme Being is the unfathomable *Bhandár* (Reservoir) of *Prem*, and *Jívas* who are His *Anshas*, have also the same form. The link or current by which they are connected with Him, is also the current of *Chaitanya* (spirit) and *Prem* (love). Hence, whoever turns towards Him with love, will certainly reach His august presence. No one can tread that Path without love.

26. The entire creation has been evolved by love, and is sustained by love. Similarly, all in the world,

* The god whose duty it is to create all that is in Pind.

including animals, like love, humility and service. He, who behaves thus with another, is dear to him, and receives help from him in every way. Hence he who sincerely offers devotion and service to a deity, will certainly reach the region of that deity one day, provided he receives initiation from one who knows the secrets of that deity and his region, and performs the practice for proceeding towards that goal. But the *Dhám* (Abode) of the Supreme Being will be attained by him alone who attends the *Satsang* of the *Sant Sat Guru*, receives initiation from Him and performs the *Abhyás* of the *Surat Shabd Yoga*, i. e., raises his *Surat* within him with the help of *Shabd*. It must be clearly understood that the internal Path leading to any of the internal regions, can be traversed only by the *Abhyás* taught by *Sants*. No other method can, in the present age, open up internal Path and enable one to make progress.

27. The ways of *Bhakti*, to whomsoever it may be directed, are the same. Hence it is incumbent upon every one first to investigate about the true Supreme Being, and then to engage in His *Bhakti*. He will then pass through all the regions which fall on the way, and ultimately reach and rest in the Highest Region. The secrets of the Supreme Being can be learnt from the *Sant Sat Guru* or His devotees and *Abhyásís* and none else. The *Sant Sat Guru* Himself would contact him and attract him to His Feet, if he has true yearning for the *Darshan* of the Supreme Being. Granting him initiation, He will take him to the *Desh* (Region) of the Supreme Being one day.

Discourse 36

FOR TRUE AND PERFECT SALVATION, IT IS
 ESSENTIAL TO ELEVATE SURAT (SPIRIT)
 INTERNALLY FROM THE REGION OF
 EYES BY THE ABHYAS OF SURAT
 SHABD YOGA.

1. The seat of the *Jíva*, in the wakeful state, when he is engaged in the activities pertaining to the body and the world, is chiefly in the eyes. The iris and the pupil of the eyes have been spoken of as the "*Kájal kí koṭhri*".* No person who goes there can remain clean and pure, because mind, senses and the five evils (*Kám, Krodh, Lobh, Moh* and *Ahankár*) reign supreme here. How so hard one may try, one cannot escape it and remain clean until the *Surat* is uplifted from this place. Complete purification and escape from *Kál, Karam, Mana* and *Máyá* would be possible only when the *Surat* moves across the bounds of *Máyá*. That region is *Sunn* or *Daswán Dwár* of *Sants*.

2. *Sants*, therefore, say that one who wants to get out of this "*Kájal kí koṭhri*" and be saved from the woes and afflictions of *Kál*, should apply to the *Abhyás* of *Surat Shabd Yoga* and commence raising one's *Surat* gradually towards *Nij Ghar* (Real Home). One should proceed, pushing aside *Mana* and *Máyá*, under the protection of the Supreme Being *Rádhásoámí Dayál* and *Sant Sat Guru*. By grace, one would go across the limits of *Máyá* one day, and attain to eternal bliss in the region of *Sat Purush Rádhásoámí*.

3. It is not easy for the *Surat* to leave the region of eyes all at once, because since his advent in this world, the *Jíva* has got externally bound to father, mother, wife, children,

* *Kajal ki kothri* = A room in which lamp-black is stored ; a coat cellar ; a pitch pot, etc., a place or an affair which brings disgrace, stain or suspicion on one's character.

family, kinsmen, caste-fellows, friends, acquaintances, wealth, property, etc. Internally he is tied to all parts of the body. Until these bondages are loosened and slackened by attending the *Satsang* of the *Sant Sat Guru* and performing internal *Abhyás* of *Shabd*, the *Surat* cannot be raised. When a balloon is filled with gas, it goes up. But as long as it is held fast by strings or otherwise, it cannot go up. When, however, the strings are relaxed and ultimately released, it rises up in the sky. In the same way, as long as the ties and bondages of the *Surat* with the body and world are not loosened, slackened or weakened, it cannot freely ascend to higher regions. Of course, if the love for the Supreme Being *Rádhásoámi Dayál* exceeds all other attachments, it can do so easily.

4. Gross ties will be cut asunder by the *Satsang* and *Bhakti* of *Sant Sat Guru* and the subtle ones by *Shabd Abhyás*. The mind and spirit will then be purified and detached and proceed towards their home. This cannot be accomplished quickly. As bondages are loosened and cut, the mind and spirit will gradually rise and proceed towards higher regions. By the grace of *Rádhásoámi Dayál* and *Sant Sat Guru*, the task will be accomplished one day.

5. According as a person is tied to the world, and has desire for pleasures, his mind and spirit are inclined to the world, and suffer. This is due to the fact that all worldly activities generate heat to a greater or lesser extent. This heat is congenial to the worldly people, but causes impediment in internal *Abhyás*. *Parmárthis* should, therefore, take care not to create new ties and bondages and not to raise desires likely to dissipate and entangle them in the world.

6. Bodily and worldly activities cannot be carried on without friction and heat. Real peace and composure

are to be had in the region of pure spirit and in the current of spirit or Sound. Hence whosoever tries to contact this current within him, will perceive serenity to some extent. He alone will know what heat is.

7. Electricity is everywhere, particularly in the clouds. But as long as it does not manifest itself, its current cannot produce light or perform any other action. Similarly, *Nirmal Chaitanya* (pure spirit) is present within everybody in the form of *Shabd*. But until it manifests by *Abhyás*, its light, refulgence, bliss and serenity cannot be experienced, nor can its real significance and worth be realized. It is, therefore, proper and necessary to work, as hard as possible, for manifesting *Shabd*.

8. As the above *Abhyás* cannot be performed without *Satsang* and the grace of *Sant Sat Guru*, it is proper first of all to find out the *Sant Sat Guru* and His *Satsang*.

9. When true *Parmárthis* and loving devotees are on this earth in large number, the *Sant Sat Guru* is sure to come here for their protection and advancement of their love, devotion and internal *Abhyás*. He establishes general *Satsang* for all and, by His *Mauj*, attracts loving devotees. They do not have to encounter any difficulty in finding Him.

10. When a loving devotee hears the discourses of the *Sant Sat Guru* in *Satsang*, he is instantly attached to His Holy Feet, to the Supreme Being *Rádhásoámi Dayál* and to the *Surat Shabd Yoga*. On receiving initiation he performs *Abhyás*, and realizes some bliss. In other words, his mind and spirit withdraw inwards and rise to the extent he had progressed in his previous birth. His future advancement is assured. Day by day he progresses in his love, faith, zeal and *Sewá* (service).

11. Those possessing *Sato-guna*, i. e., purity and goodness, on observing the world and its affairs, become

indifferent to it, and try to find out the Supreme Being and His *Nij Dhám* (Original Abode), so that they may attain to everlasting and perfect bliss and joy. They will also, by *Mauj*, come to the *Satsang* of the *Sant Sat Guru*. When they hear the discourses on the glory, eminence and secrets of the Supreme Being, they will feel blessed. They will fervently receive initiation and commence the *Abhyás* of the *Surat Shabd Yoga*. They will spontaneously act as other loving devotees do. Not caring for the worldly people and their family traditions, they will boldly apply themselves to the devotion of the *Sant Sat Guru* and the Supreme Being *Rádhásoámí Dayál*. Experiencing bliss in *Satsang* and *Abhyás*, they will enhance the same by His grace and mercy.

12. On the other hand, utter pleasure loving and worldly people will not come to *Satsang* of *Sants*. In case they happen to come for a day or two, they will not stay there. Due to their ignorance and lack of understanding, they will speak ill of *Satsang* among the worldly people. *Parmárthis* should always avoid such persons. Considering them as obstructionists in *Parmáarth* and devotion, they should slacken love and affection for them.

13. In brief, one who is desirous of attaining to the Eternal Region and to the state of supreme bliss, and wants to escape from the cycle of pains, pleasures, births, deaths, woes and miseries, should begin to gradually elevate one's mind and spirit towards *Nij Ghar*. This is possible only by practising the *Abhyás* of *Sants*. Except *Surat Shabd Yoga*, there is no other way for reaching the Highest Region. Grace and mercy of *Sants* must accompany the devotee because *Abhyás* cannot be performed properly, otherwise.

Discourse 37

THE DEVOTEE SHOULD REQUEST THE SUPREME
BEING TO BETOW HIMSELF ON HIM. HE ⁵
SHOULD NOT ASK FOR OTHER GIFTS ;
HE SHOULD LIMIT HIS PRAYER
TO WHAT IS NECESSARY.

1. All in the world work hard for procuring the objects of the world, and are pleased on getting them. One who has pleasures of the world, family, kinsmen, etc., considers oneself to be very fortunate and happy.

2. Some people, who believe in life after death, work for dwelling in *Swarg*, *Baikunṭha* or *Bahisht* (heaven and paradise) for enjoying the pleasures thereof. But one cannot stay there for all time because the span of life of the denizens of those regions is also fixed. They are reborn in some higher or lower region, according to their acts.

3. Others wish to be reborn for enjoying the pleasures of this very world. They make efforts accordingly. It is, however, obvious that nobody can live for ever in this world. The pains and pleasures of this world last only as long as one lives here. In spite of this they are so enamoured of this body and this world, that they wish to be born here again and again.

4. Some persons perform the *Bhakti* of incarnations or gods with a view to getting access into their regions. But these regions also are not everlasting, nor are the inhabitants thereof immortal. Of course, the span of their life is very long.

5. Very few people perform the *Bhakti* of *Ishwar* for attaining to *Mukti* (redemption). *Mukti* refers to stay in the region of *Ishwar*, or in his vicinity, or assuming his form or merging in his *Laksha Swarúp*, which is formless. These *Jívas* belong to a category higher than others

described above. But the region of *Íshwar* is also subject to *Pralaya* (dissolution) and *Mahá Pralaya* (great dissolution). At that time, the denizens of that region will also be withdrawn and involved in the process of creation.

6. All the *Loks* (regions) and *Aloks*,* referred to above, are within the limits of *Máyá*. Although *Máyá* belonging to the regions of *Brahm* or *Íshwar* is subtle and pure, its creation is not in a state of stable equilibrium. *Sants*, therefore, say that until the *Jíva* reaches *Dayál Desh* (which has not the least trace of *Máyá*), he cannot attain to true and perfect salvation, or eternal bliss.

7. *Sants* worship the Supreme Being *Rádhásoómi Dayál*. One, who would perform His devotion, should join the *Satsang* of *Sant Sat Guru*, receiving initiation from Him, gradually traverse the Path, and one day reach the Holy Feet of *Sat Purush Rádhásoómi Dayál* (whose Region is absolutely free from *Máyá*). Then one would be really freed from cares and anxieties and rest in the original abode, attaining thereto eternal bliss.

8. The secrets of the above *Pad* (Region), the Path leading thereto and the stages on that Path have been revealed only in the *Rádhásoómi* Faith. There is no mention at all of this stage in any of the religions prevalent in the world. Hence, those, who accept the *Saran* (protection) of *Sants*, and receive initiation in the secrets of *Nij Ghar* (Real Home), of the Supreme Father *Rádhásoómi Dayál*, and of the method of proceeding on the Path, will alone reach that Abode one day. No one can go to that Region without the grace and help of *Sant Sat Guru*, or learn the secrets of the Supreme Being.

9. *Sants* graciously explain to the *Jíva* that the entire creation below *Dayál Desh*, lies within the bounds of *Máyá*

* *Alok* = What is beyond *Lok* is *Alok* ; not having space ; that which cannot be seen ; not the *Lok* or world.

and is in the gift of the Supreme Lord. Whosoever hankers after the objects and pleasures of the regions of *Máyá*, and wishes to abide there, will remain entangled in the 'gift' only. He will not find the Giver of the gift. Therefore, those who are desirous of true salvation of their soul, should, with firm determination to reach the Holy Feet of *Sat Purush Rádhásoámí Dayál*, commence the *Abhyás* of *Surat Shabd Yoga*. They will then accomplish their task.

10. The devotee should beg of the Supreme Being *Rádhásoámí Dayál* to bestow Himself on him, or to grant him intense love of the Holy Feet. He would thus be able to traverse the Path by following the practices of *Sants*, and, by the grace of the *Sant Sat Guru*, secure access into *Rádhásoámí Dhám* one day.

11. Those, who desire 'gifts', are the lovers of 'gifts'. Their love to the Giver of gifts is selfish. When they have got the gift, their love for the Giver will be weakened. Thereafter they would not have much to do with Him. But sometimes, it so happens that after receiving gift and grace, some of the lovers of gifts, due to their association with lovers and devotees, themselves join their fold. Gradually by engendering love for Him, they become true *Premís* (lovers). But this cannot be achieved without associating with the *Sant Sat Guru* or His devotees. Therefore, he is fortunate who seeks 'gifts' through the *Sant Sat Guru*, and with this object in view, he attends His *Satsang* and performs His *Sewá*. It is possible that the desire of such a person be changed by His grace and on hearing His discourses, and instead of the gift, he may beg for the Giver of gifts Himself.

Discourse 38

CAUSES OF VACILLATION IN BHAKTI
AND SLACKNESS IN SARAN AND
HOW TO REMOVE THEM.

1. Sants say that it is proper and necessary for *Parmārthis* to enhance their love and faith in the Holy Feet of the Supreme Being *Rādhāsoāmī Dayāl* and *Sant Sat Guru*, to strengthen their *Saran*, and to perform *Abhyās* with love and yearning every day.

2. Very often hindrance is caused in these activities. Some times their love and faith become dull and insipid, their *Bhakti* is shaken and their *Saran* is slackened.

3. The following are the causes of these hindrances. (1) When a *Parmārthī* examines his condition and behaviour, and realizes his evils and faults, he feels dull, slack and disappointed. (2) While performing *Abhyās*, he is sometimes carried away by anxieties and worries or thoughts and impulses of pleasures. (3) Sometimes he is overwhelmed on seeing or thinking about strange happenings and calamities such as famine, pestilence, epidemics, storms, cyclones, earthquakes, war, and loss of life and property caused otherwise. Not knowing their real causes and secrets, he raises all sorts of doubts and misgivings and thus damages his love and faith.

4. As regards the first cause, *Parmārthis* must keep a watch over their mind and senses. As far as possible, they must restrain them from giving rise to unnecessary, improper and immoral thoughts, and acting accordingly. Whenever the mind and senses get out of control, they should pray to *Sant Sat Guru* and the Supreme Being *Rādhāsoāmī Dayāl*. Depending on grace and mercy, they should not be perturbed inordinately. Relying on the

Saran (protection) of *Sant Sat Guru* and *Rádhásoámi Dayál*, they should believe that, by grace and mercy, they would be surely enabled to gain control over their mind and senses one day. Feeling ashamed of their condition, they should supplicate, with greater humility, for help, in their *Abhyás*. They should strengthen their *Saran*. They should not feel disappointed, holding that as long as the mind and senses are not brought under control, salvation would not be possible. They should understand that the *Sant Sat Guru* and Supreme Being *Rádhásoámi Dayál* are all-powerful. They can ward off all obstacles and hindrances, and take their *Surat* to a region of happiness. They can also correct the mind and senses in a moment. Therefore, it is proper for them to continue their efforts, as far as possible, for controlling their mind and senses. But they should depend on grace and mercy.

5. As regards the second cause, it is proper for *Parmárthis* to raise desires for the world and its pleasures only to the extent it is necessary. They should check unnecessary desires and impulses. There is no harm in attending to or thinking about the matters connected with one's profession, household and society to the extent it is necessary and proper. But *Parmárthis* should always keep away from unnecessary desires for name, fame and pleasures of the world, from picking up quarrels with others, from devoting much attention and time to trivial matters, or from involving themselves in disputes and affairs of others. This would prevent the mind from indulging in wrong and unnecessary thoughts and impulses in *Abhyás*.

6. One, who watches one's progress in *Abhyás*, would realize that worldly thoughts and impulses cause great hindrance in *Abhyás* and affect spiritual progress. One

would then act carefully and cautiously, and protect oneself, as far as possible, from unnecessary and useless thoughts of the world.

7. As love and affection for the Holy Feet of the *Sant Sat Guru* and Supreme Being *Rádhásoámi Dayál* are developed, one would feel detached from the world and its affairs. The mind would be internally detached. It is then that the *Abhyás* would be performed somewhat correctly and properly.

8. As regards the third cause, man's understanding being low and limited, he cannot properly comprehend the ways and doings of Providence. This requires deep insight and greater understanding which cannot be acquired unless the mind and spirit rise to higher regions. Therefore it does not behove *Parmárthis* to question the acts of the Creator, why a certain heavenly or earthly happening or calamity took place. Of course, it is natural to be frightened, disturbed and to feel sorrowful on witnessing hardships, difficulties and losses caused to man. But considering them to be the *Mauj* and ordainments of the Supreme Being, one should not turn away from the Holy Feet, lose faith, or raise doubts and misgivings. On the other hand, being frightened, one should apply more carefully to *Abhyás*, strengthen one's *Saran* and augment reliance on grace. The difficulty or hardship to which *Jívas* are subjected is due to their past and present *Karams*. Nobody knows the reason that underlies them; one only sees the suffering, the consequence of *Karams*.

9. The fact is that there is no real peace and happiness in this world. The little happiness that we experience is not lasting. Soon it would turn into calamity. True and real happiness is to be found in the Holy Feet of the

Sant Sat Guru and *Rádhásoámi Dayál*. Whosoever, by good luck, gets *Satsang* and develops some love for the Holy Feet, can, of course, be saved, to some extent, from the anxieties and worries and woes and afflictions of every kind. On experiencing bliss and joy of the Holy Feet and hearing and ruminating upon the discourses in *Satsang*, he can be freed from care, and feel blissful to some extent. On the contrary, he, who is engrossed in the thoughts and pitiable conditions of the worldly people and ritualists, would be both happy and unhappy. As his faith and faithlessness in *Sant Sat Guru* and *Rádhásoámi Dayál* would alternate, he would vacillate in his *Bhakti* and *Saran*, and thereby delay the accomplishment of his task.

10. What is desirable is that one should, under all circumstances, fix one's attention at the Holy Feet. Whenever one is afflicted by anxieties, worries or woes of any kind pertaining to oneself or to others, one should vigorously apply to the Holy Feet. This would mitigate woes and afflictions, and one would experience peace internally.

11. It is proper and necessary for a true *Parmárthi*, who has accepted the *Saran* (protection) of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*, to conform, as far as possible, to the *Mauj* of his Lord, Master and Beloved. As the Supreme Being is all-powerful, the greatest and the highest of all, no one dare interfere with His *Mauj*. If a person conforms to his *Mauj*, his *Bhakti* and *Saran* will prevail, otherwise his *Bhakti* and *Saran* would waver.

12. A true *Parmárthi* should note that all in this world experience ups and downs and comforts and discomforts.

Whether they are worldly or religious, they endure them willy nilly. The worldly people weep and wail, but the wise and thoughtful bear them with patience and fortitude. The devotees, however, consider that whatever happens, is by the *Mauj* of their Lord and Beloved and accept it in a spirit of love and devotion. As no one can forestall *Mauj*, which has to be accepted, whether one likes it or not, it is proper that in the interest of devotion, one should thankfully, cheerfully and willingly accept it.

13. Besides, the ways of devotion require that a devotee should offer his body, mind and wealth at the Holy Feet of his Beloved, and give priority to His will and pleasure in all matters. In view of this, he should ponder whether it is advisable to act in conformity with His *Mauj* or otherwise, and whether he should maintain and advance his *Bhakti* or reduce and retard it. In short, a *Premí* (loving devotee) should, in all situations and circumstances, conform to the *Mauj* and order of his Beloved, as best as he can.

14. It is true that the *Jíva* is extremely weak^a and helpless. On account of his long behaviour and entanglement in the world, he is very much attached to it. It is very difficult for him to deny and give up worldly objects or to be indifferent to losses and gains. But the *Sat Guru*, His *Satsang* and the grace of the Supreme Being *Rádhásoámí Dayál*, gradually enable him to act according to the principles and rules of *Bhakti*. The devotee will realize peace and strength internally by following the ways of *Bhakti* (devotion). In the case of householders, it will be possible to maintain their outward relations with other householders. This kind of behaviour will be gradually possible by the grace of the *Sant Sat Guru* and the Supreme Being *Rádhásoámí Dayál*. This cannot be

accomplished in a short time. As the *Jīva* has got entangled in the world by long association with the worldly people, he would take time to be released from it, after associating with *Sant Sat Guru* and loving devotees.

15. It is proper and essential for every *Parmārthī* who has accepted the *Saran* of *Sant Sat Guru* and *Rādhāsoāmī Dayāl*, to act according to the principles enumerated above, as far as he can. Having trust in grace, he should increase his *Bhakti*. He should modulate his thoughts, understanding and the bent of his mind and senses in accordance with the above instructions, particularly when practising *Abhyās*. This will raise the plane of spirituality after some time. His conduct, behaviour and understanding will be changed from worldly to devotional. He will attain to the status of a *gurumukh* and will thus one day become dear to his Beloved.

Discourse 39

THE LORD SAYS, "COME TO ME FORGETTING
AND LEAVING BEHIND WHAT CANNOT
FIND PLACE IN MY REGION. BRING
WITH YOU WHAT IS WANTING
HERE. FOR COMING HERE,
HOLD FAST TO WHAT IS
MOST DEAR TO ME".

1. With the descent of the *Surat* (spirit), various currents came into existence, due to the admixture of *Máyá*, five *Tattwas* (elements) and three *Gunas* (qualities). Also variegated creations of *Chaitanya* (spirit) and *Jarh Padáraths* (inanimate objects) have been brought about. The *Surat* got involved in them and entangled in lower creations through the mind and senses.

2. Now the *Surat* is so tightly bound to the body, world, family, kinsmen, pleasures and innumerable objects that even the thought of separation from them distresses a man like the pangs of death. Howsoever severe trouble and suffering may be caused to him, he is not prepared to give them up.

3. Besides outward association, there is so much attachment with the world and its objects that one is all the time, occupied internally with thoughts and anxieties concerning them. Not only is the mind engrossed in them, while awake, but in dream also, similar thoughts occupy it. More or less the same kind of activities continues in dream.

4. It is obvious that a gross or extremely gross creation cannot recede into a subtler creation. It will remain within its own region. Likewise, the currents and forces emanating from the mind, *Antah-karan* and senses in the lower regions, function there. They cannot revert to higher regions.

5. *Sants* require that habits, desires and forces pertaining to *Pind Desh* should be left here. They cannot go to and stay in higher regions. It is, therefore, proper and essential for a true *Parmárthí*, who wants to go to higher regions and meet the Supreme Being, to weaken and discard the thoughts, attachments and desires pertaining to this world as far as possible. Then alone would the elevation of the mind and spirit to higher regions be possible.

6. It is no doubt true that apparently nobody binds any one. A man can leave another whenever he likes, at least for a time. But he continues to think of him off and on. Due to this, he is mentally associated with him, wherever he may be. On account of his thoughts, he suffers pains and pleasures to a greater or lesser extent.

7. *Sants* say that such thoughts of the world should be removed from the mind. In their place, the Holy Feet of the Supreme Being or His Holy Name or His lovely form should be enshrined in the heart. In this way, he would be released from the creations of low order.

8. If one is not very much attached to family, kinsmen, pleasures and objects, there would be no great harm, if one deals with them outwardly to the extent it is necessary. Attachments and ties are caused by association. But a true *Parmárthí* should relax them by acquiring proper understanding in *Satsang* and by the help and grace of the *Sant Sat Guru* and the Supreme Being *Rádhásoámi Dayál*.

9. He, who carefully attends *Satsang* and understands *Bachans* and *Bánís*, would know well the nature and condition of the world and its objects. All this creation would appear deceptive to him, leading to pain and suffering in the end. His mind would then be gradually

detached from it, and get close to the Holy Feet of the Supreme Being.

10. For attaining this stage, the *Satsang* of the *Sant Sat Guru* or His loving devotees is essential. Whosoever luckily gets such a *Satsang*, will come to learn about the secrets and glory of the True Being. At the time of initiation, he will learn how he can unite with Him, and realize bliss and joy of His Holy Feet. By performing *Abhyás*, his condition will improve day by day.

11. The world, its objects and thoughts relating to them have no place in the *Darbár* of the true Supreme Being and His *Satsang*. Hence he who wishes to gain access there, should forsake these things and give no thought to them. Otherwise, he will remain confined to the region to which these things appertain and will again and again turn towards them. Being burdened with such an undesirable load, he will not be able to proceed to and rest in higher regions. The *Parmárthí* activities associated with such thoughts will all be in vain.

12. It is not easy to be detached from the world, its objects and bondages, nor can this be done quickly. For, the worldly bondages were created and strengthened by long association with the worldly people. Hence it is by attending *Satsang* and performing *Abhyás* for some time that these attachments and ties will be loosened and weakened gradually, and the love for the Holy Feet of the *Sant Sat Guru* and *Rádhásoámí Dayál* will be enhanced day by day.

13. They are verily bereft of sight and understanding, who relinquish their home and become ascetics, and do not try to seek the true Supreme Being and engender love in His lotus feet. They feel so proud of their asceticism that they consider themselves great and

worshipful. They are oblivious of the fact that they are really low and impure. How can then they learn from any body and try to effect their purification and correction? Notwithstanding the fact that they see that people are dying daily and are suffering pain and affliction, they do not care about their own death or take measures to save them from pains and pleasures. Nay, they refuse to lend their ears to the words of admonition for performing the internal *Abhyás* of *Shabd*. They are not prepared, at all, to take to the *Abhyás* of any kind. The inevitable result is that they shall roam in *Chaurásí* again and again.

14. Hence *Sants* say that it is proper for him, who wishes to detach himself from the world and to obtain the bliss of *Darshan* of the true Supreme Being, to attend the *Satsang* of *Sants*, attentively hear and understand the discourses, receive initiation and perform the *Abhyás* of *Surat Shabd Yoga* daily. After some time, he will perceive, by the grace and mercy of *Sant Sat Guru* and *Rádhásoámi Dayál*, that there is change in his condition. As his love for the *Sant Sat Guru* and Supreme Being *Rádhásoámi Dayál* progresses, he will be detached from *Máyá* and its creation, and proceed towards *Rádhásoámi Dhám*. By and by, being detached from all internally, he will meet his true Supreme Creator in His Region. It is not proper to make unnecessary haste in this matter. This objective will be achieved gradually by the grace of *Sant Sat Guru* alone. He will then be freed from the association of *Mana* and *Máyá* and the round of pains and pleasures.

15. All the *Parmáarthí* activities prescribed by *Sants*, aim at weaning away the *Jíva* from the company of *Mana* and *Máyá*, extricating him from their region, and taking him to *Sat Purush Rádhásoámi Desh*. In this way the soul

would be freed from births and deaths, woes and afflictions, the bondages of bodies, and attain to supreme bliss.

16. He alone realizes the above grace and bliss whose *Surat*, being freed from the world and the snares of *Máyá*, and cutting asunder all ties, has reached *Sunn* and then *Sat Lok*. He is very fortunate and most deserving of grace, and is *Param Bhakt* (great devotee). By the favour of *Sants*, he will, one day, attain to the status of a *Sant*.

17. *Sants* say that *Díntá* (humility) is dear to the Supreme Father. *Díntá* is true meekness and dependence. The *Parmárthis* who are desirous of realizing the true Supreme Being, after leaving this region and ascending to higher regions, stand in great need of humility. He who is devoid of humility to and dependence on the Holy Feet of *Sant Sat Guru* and *Rádhásoámi Dayál*, will not get even an iota of *Parmárth*.

18. *Díntá* and *Adhíntá* (humility and dependence) are not in the *Darbár* of the Supreme Being, for He does not stand in need of any thing. He is absorbed within Himself. He is *Bhandár* (Reservoir) of supreme bliss, love and *Chaitanyatá* (life, vitality, energy). *Sants*, therefore, say that he who would proceed with *Díntá* and *Adhíntá* (which are not to be found in the *Darbár* of the Supreme Being), will be admitted into His *Darbár* and enjoy the bliss of His *Darshan*.

19. *Díntá* and *Adhíntá* (humility and dependence) denote the existence of a sincere desire for the *Darshan* of the Supreme Being, and obedience of the *Sant Sat Guru*'s orders. The devotee should be content with what the Supreme Being does for him and how He is pleased to keep him. In other words, he should conform to His *Mauj*. Only a true and loving *Parmárthi* can do so.

20. *Sants* say that 'love' is dear to the true Supreme Being. He, who performs *Sewá*, attends *Satsang*, and applies to internal *Abhyás*, with love, will certainly receive the grace and mercy of the Supreme Being. His object will be easily achieved, and *Mana* and *Máyá* will not trouble him much.

21. The importance of *Prem* (love) is great. All the evils are expeditiously eradicated by it. A loving devotee identifies himself with *Satsang* in a very short time. He forthwith receives the grace of the *Sant Sat Guru* and *Rádhásoámí Dayál*. This accomplishes his task smoothly.

22. The Supreme Being *Rádhásoámí Dayál* is the *Bhaṇḍár* (Fountain-head) of *Prem*. All the souls are *Prem* in form. The entire creation has been evolved and is being sustained by love. A loving soul is dear to all. All functions are going on because of love. Therefore, *Prem* (love) is also dear to the Supreme Father. He, who approaches Him with love, easily reaches his destination soon. All obstacles are gradually removed from his path.

23. It, therefore, behoves a sincere *Parmárthí* to enhance his love for and faith in the Holy Feet of the Supreme Being. Love without faith is not reliable. Love, attended with faith, goes on increasing day by day by attending *Satsang* and performing *Abhyás*. One day it will unite the lover with the Beloved. Grace and mercy of the Supreme Being and *Sant Sat Guru* always accompany true and sincere love. They help a loving devotee in every undertaking, internally and externally, whether he is cognizant of it or not. However, the good underlying all the matters will gradually be unfolded to him. His faith and reliance on the grace and mercy of the Beloved will be increased.

Discourse 40

THE ENTIRE CREATION WAS EVOLVED BY PREM (LOVE). IT IS ALSO BEING SUSTAINED BY IT. BECAUSE OF LOVE, ONE GOES TO ANOTHER. JUST AS EVERY ONE IS ATTACHED TO INNUMERABLE BEINGS AND OBJECTS IN THE WORLD, HE SHOULD ALSO GENERATE SOME LOVE FOR THE HOLY FEET OF THE SUPREME BEING. THIS WOULD EFFECT HIS REDEMPTION.

1. The entire creation was evolved by attraction or Prem (love). It is existing and functioning by the same force.

2. All in the world, whether big or small, love and attract one another. The functions of the creation and the affairs of its denizens are entirely carried on by mutual love, attraction and harmony.

3. Man's love spreads over innumerable individuals. His mind is divided into innumerable particles and tied to innumerable persons and objects. Because of these bonds and ties he undergoes pains and pleasures in this world.

4. No one loves another without some selfish motive. This motive may be the acquisition of wealth, procurement of mental and sensual pleasures, desire for name and fame, protection of dependents and providing comfort or removing pain and suffering.

5. Worldly attachments are ephemeral. They go on changing. The lover and the beloved are both mortal. Their condition undergoes change every day and every moment. They are subject to ebb and flow and ultimate

annihilation. Therefore, this love is both pleasure-giving and pain-causing, rather the element of the latter is stronger.

6. Now all have affection for innumerable men and things of this earth as well as for celestial creations such as sun, moon, stars, air, cloud, winter, summer, etc., because they depend on them for their existence. Then how very essential it is for everybody to engender the utmost love for the Holy Feet of the Supreme Being, whence the very current of spirit or life is all the time descending to *Pind*, and vivifying every part of the body. It is the entire creation that proves His existence.

7. Love is a human instinct. Hence every one knows well how to make and augment love. He loves his relations and friends in varying degrees.

8. People express their love by seeing others, dining together, giving presents, inviting them to feasts etc. If a relation or friend is out, they invite his children instead or send them presents.

9. One, who has sincere love for the Holy Feet of the true Supreme Being, would surely express his love in the manner mentioned above. But as the true Supreme Being is hidden from view and His Abode is the farthest of all, the love for Him has to be expressed to His children.

10. The lovers and devotees of the Supreme Being are His dear children. To entertain them, is His *Sewá*. If luckily one finds the *Sant Sat Guru*, who is Beloved of the Supreme Being and at all times unified with Him, and one renders Him some service, then one renders such service to the Supreme Being Himself. This would day by day enhance one's love and one would be the recipient of His grace and mercy in an ever increasing measure.

11. In case of inordinate attachment, people see each other again and again. Similarly, he who has intense love for the Holy Feet of the Supreme Being, will certainly be restless and eager to see Him and have His *Darshan*. Such an intense love cannot be generated without the *Satsang* of *Sant Sat Guru* and His loving devotees.

12. Great is the eminence of the *Sant Sat Guru* and His loving devotees. Whosoever is luckily blessed with such a company, will be endowed with the love of the *Sant Sat Guru* and true Supreme Being. This love will increase day by day and ultimately unite the lover with the Beloved.

13. This world is an alien place. It is the abode of *Mana* and *Máyá* and is called *Mrityu Lok* (the region of death). Nothing can be permanent and stable here. All are changing every moment. The Real Home of the *Surat* is in the Highest Region, *Rádhásóamí Dhám*. Therefore, until the *Surat* leaves *Pinḍ Desh* and reaches that *Dhám*, it will not get peace anywhere.

14. So long as the *Surat* does not reach *Nij Dhám* (Original Abode) by performing *Abhyás* of *Sants*, it will not secure perfect rest and be released from births and deaths, and the rounds of bodily pains and pleasures. It is, therefore, imperative for a sincere devotee to proceed to higher regions and to reach *Nij Ghar* (Real Home) with a view to getting the *Darshan* of the Beloved. The secrets of the Path, its stages and the method of elevating and translating the *Surat* can be learnt fully from *Sant Sat Guru* or His loving devotees. Therefore a loving devotee must find out the *Sant Sat Guru* and His *Satsang*, listen to and understand the discourses, engender and develop love for His Holy Feet, receive initiation in the *Shabd Abhyás* from Him and, relying on His grace, perform *Abhyás* daily. In

other words he should elevate and translate his *Surat* to *Nij Ghar* with the help of *Shabd* (Sound) and *Swarúp* (Form).

15. As one progresses in *Abhyás*, one would realize internal bliss and visualize the refulgence of the Beloved to some extent. One's love and longing for His *Darshan* will go on increasing. This will, one day, enable one to reach the Highest Region, by the grace of *Sant Sat Guru*.

16. This initiation and the secrets can only be had in *Rádhásoámi Satsang*. None else knows them. Therefore it is proper for true *Parmárhís*, who desire to meet the Supreme Being, to join *Rádhásoámi Satsang* and to practise this *Abhyás*. They should enhance love and faith in the Holy Feet of *Rádhásoámi Dayál*. One day their task will be done completely.

17. Worldly love, howsoever intense it may be, is perishable. Ultimately it causes pain and anguish and leads one towards the world, subjecting one to recurrent births and deaths. While the love for true Supreme Being increases day by day, gives bliss and joy and releases one from the births, deaths, woes and afflictions. It helps one to attain to supreme bliss in the Eternal Region, and unite with the true Supreme Being. Whereas people have love and attachment of various kinds in this world, they must also have some love and faith in the Holy Feet of the Supreme Being *Rádhásoámi Dayál*, which, they should increase by associating with *Sant Sat Guru* and loving devotees.

18. There are people who claim they love the Lord simply because they profess that there does exist a Creator. This love of theirs will not be advanced. They will not derive any bliss and joy from this love. Wedded

to traditions, they will spend some money in the name of the Almighty on festive and ceremonial occasions, without any love and enthusiasm. They will have no desire to find the *Sant Sat Guru* and loving devotees or to realize their worth. Hence their love would generally be like that for other people in the world. They will never think of seeing the Beloved, traversing the Path and reaching His *Dhám*. Hence they will not know His secrets and mysteries. No reliance can be placed on this kind of love, which is liable to be shaken at the slightest move of *Kál* and *Máyá*.

19. Therefore, *Sants* say that, for generating love for the Holy Feet of the Supreme Being, it is necessary to gain knowledge and recognition of the Beloved, to receive initiation in the secrets of His *Dhám* (Region) and to proceed inwards for His *darshan*. Thus one day the devotee will meet with Him and accomplish his task.

20. As regards "knowledge and recognition of the Supreme Being", it may be stated that 'knowledge' consists in knowing from the *Sant Sat Guru*, who the Supreme Being is, what His Form is like and where His Abode is. And 'recognition' would come by translating and elevating the *Surat* and experiencing His refulgence. As it is believed that the Supreme Being is present everywhere, He must certainly be present within everybody also. Hence His recognition should be obtained internally. He cannot be recognised in external objects, where He is hidden in innumerable covers. Of course, if a person has succeeded in having His *Darshan* within, he can also see Him everywhere. The fact is that there is darkness of *Máyá* in the world as well as inside. Without internal realization and recognition, His love cannot do as much

good as it should. One can now realize how very important and essential it is for spiritual welfare and the salvation of the soul to associate with the *Sant Sat Guru* and His devotees. Without His *Satsang*, His secrets and the method of translating and elevating the spirit cannot be learnt. Nor can His grace and mercy, which lead the Path, be obtained.

Discourse 41

THE SUPREME BEING IS PRESENT WITHIN EVERYBODY.
AT TIMES, HE ALSO SPEAKS. BUT MAN DOES
NOT CARE TO KNOW HIM. IF HE
CONSCIOUSLY ENGENDERS LOVE FOR
HIM, THE WELFARE OF HIS SOUL
WOULD BE EASILY EFFECTED.

1. No one can describe the glory, eminence and omnipotence of the Supreme Father *Rádhásoámi Dayál*. In many matters, he is simply dumb-founded and unable to understand anything.

2. Similarly His grace, bounty and munificence on man, nay on the entire creation, are unlimited and unbounded. Nobody can express gratitude adequately.

3. Many gifts of the Supreme Being *Rádhásoámi Dayál* are such that man is utterly unable to realize them. They are so vital and essential for life and for the functioning of the body and the entire world, that without them, no one can live even for a moment, or perform any action. They are, for instance, light and heat of the sun, water, air and sense-organs (the instruments of action). Without them man can perform no action, either pertaining to himself or to others.

4. One would realize the value of one's organs, viz., eye, ear, nose, tongue, hands, feet, generative organ and anus, if one were to visit hospitals, orphanages, poor-houses, leper asylums, etc. There one would see how people are suffering ; some have lost their limbs, others are victims of terrible diseases.

5. In this world if a man does some good to another, the latter does not forget that kindness. In return, he entertains and serves him, when he gets an opportunity

to do so. All ought, therefore, to offer thanks to the Supreme Father *Rádhásoámi Dayál* and to serve Him for all the gifts and bounties which are bestowed on them every day and every moment.

6. People value and serve princes, kings, wealthy men, artists, learned men, wise men, handsome persons, musicians, acrobats, etc. In order to meet them, they spend time and money. But they have very little inclination to see and serve the Supreme Being who is omnipotent, the greatest of the great, the highest of the high and the most beautiful of all.

7. No doubt, the Supreme Being is not visible to everybody, nor can everybody find Him easily. But He certainly meets one who has sincere yearning and longing for His *Darshan* and *Sewá*. He can also take service from His lovers and devotees according to their zeal and enthusiasm. This will be explained below.

8. All the activities in the world are going on because of love and desire. In their dealings, people are humble and courteous to others according to the degree of their connection and relationship. As for example, people show varying degrees of regard for their father, mother, wife, son, relations, caste-fellows, friends, acquaintances, servants, colleagues, etc. Then how proper and necessary it is for everyone to engender love for and behave with humility towards the Supreme Being *Rádhásoámi Dayál* who is the true parent of the entire universe, the giver of all comforts and necessities of life, and the greatest sympathiser, helper and protector in the world.

9. As stated above, the Supreme Being *Rádhásoámi Dayál* is not visible to anybody. But he who so intends, can find out His secrets and whereabouts, from His devotees, and easily engender love and affection for Him.

As He is present everywhere, He must also be present within all, where He sees every thing. Every one can probe His secrets, whereabouts and the method of approaching Him within him and generate love for Him. By reverting inwards, he can experience His grace and mercy.

10. People with such love and yearning are rare. Most of them are indifferent and careless and are engrossed in the luxuries and pleasures of the world. The reason for this state of affairs is that either they are denuded of love and desire to seek the Supreme Being, and take the world and its objects to be of great consequence and importance, and are, therefore, busy seeking, desiring and working for them. Or they have not come across or made a search for an adept in His secrets. For, whosoever seeks another seriously and diligently, certainly finds him.

11. Those who are attached to the world, its objects and the worldly people, shall, due to their strong desire, always remain entangled in the world. Being born again and again, they will be engrossed in its pleasures. They will undergo pains, pleasures, births and deaths which accompany the body. For, worldly attachments give very little happiness and cause great pain. They must be severed and dissolved one day. Then there will be great suffering. Besides, they are imperfect and unsteady, and sometimes come to an end on the slightest pretext in this very life. They can do no good in stress and strain and at the time of death.

12. In contrast, the love for the Holy Feet of the Supreme Being and His devotees, if sincere, would progress day by day, afford bliss and joy, sustain in hardship and trouble, and, at the time of death, save from

the bondages of bodies, release from recurrent births and deaths, and secure perfect bliss and everlasting happiness in the Eternal Region. Even if an iota of this love be engendered in the heart, it will, one day, take the devotee to the ultimate and final goal. Such an individual should be considered to be fortunate and fit to receive grace and mercy. This is, however, subject to the condition that this love is attended with full knowledge of and faith in the Beloved, so that the devotee has firm belief in the omnipresence and omnipotence of the Supreme Being *Rádhásoámi Dayál*. Blind and ignorant love is of little avail.

13. Now as regards "blind and ignorant love", it may be stated that people generally believe that there is some Creator. This belief is based on hearsay, tradition and legend. On the basis of such a belief they have some respect for the Creator, give alms to the poor and spend money on festive or ceremonial occasions. But they are quite ignorant as to who that Creator is, what His Form is, where He abides and how He can be attained. They do not care to enquire about these matters. This kind of love cannot be relied upon fully, nor can it be enhanced. Nay, it would be shaken or snapped by the slightest impact of *Vidyá* (temporal knowledge) and *Máyá*. People having this kind of love are called worldly. The *Summum bonum* of their life is this world and its paraphernalia, such as, wife, children, name, fame, wealth, property, etc. Love and faith of the Supreme Being are comparatively very weak and ephemeral.

14. True and ever progressing love is based on the recognition of the Supreme Being. This recognition is had in the *Satsang* of His true and loving devotees who are adept in His secrets and mysteries.

15. The *Sant Sat Guru* is the perfect lover of the Supreme Being and knows His secrets fully well. He may be called His *Nij Putra* (Special Son) or *Nij Musáhib* (Special Companion) or *Nij Kárkun* (Special Representative). The *Sant Sat Guru* is never separated from the Supreme Being. When He is in the Highest Region (the *Dhám* of the Supreme Being), He is all the time with Him (Supreme Being). But even when by His (Supreme Being's) *Mauj*, He comes down to this world and assumes human form, He (*Sant Sat Guru*) is not separated from the Supreme Being. He is simultaneously present here in the world as well as in *Nij Dhám* (August Abode of the Supreme Being). He is to the Supreme Being what a wave is to the ocean. The wave penetrates land for miles and miles and appears to be somewhat separated from the ocean. But, in reality, it is never separate ; it is one with the ocean. When it withdraws, it assumes its real form again, and becomes part of the ocean as before.

16. If a person does not find the *Sant Sat Guru* but instead meets a sincere *Abhyási* or devotee, he can, through him, recognise the Supreme Being, and learn the secrets and methods of meeting Him. With his help and assistance, he can make spiritual progress by performing internal *Abhyás* (practices). Gradually he will be connected to the Holy Feet of the Supreme Being. He will become fit to receive grace and mercy. This would enhance his love and faith in the Holy Feet of *Sant Sat Guru* and the Supreme Being. By *Mauj*, he will also have the *Darshan* of *Sant Sat Guru*, by whose grace, he will one day reach the *Dhám* of the Supreme Being and attain to supreme bliss, and his task will be completed.

17. Without the *Satsang* of *Sants*, there can be no purification, internal or external. Man's mind is impure. No thought is as strong as the desire for pleasures, name, fame, family, kinsmen, wealth and property. Everybody works hard the whole of his life for prosperity in the world. He knows that one day, he will have to leave every thing here. But he is so firmly attached to family, kinsmen, wealth, property, name and fame that he cannot leave them, particularly for the sake of *Parmáarth*. These bondages can be loosened only by the *Satsang* of *Sants* and loving devotees. In their place, the love for the Holy Feet of the true Supreme Being *Rádhásoámi Dayál* can be engendered in the heart. Worldly desires can also be removed.

18. When purification of the mind has thus been effected, the glory and eminence of the Supreme Being *Rádhásoámi Dayál* and His *Dhám* has been impressed upon the mind, and the world and its objects appear to be truly perishable and worthless, one may receive initiation in the *Abhyás* for proceeding towards *Nij Dhám*. If one performs *Abhyás* with fervour and keenness, one would realize bliss and grace. Love and faith will then be enhanced and strengthened and progress effected day by day.

19. Without *Satsang*, doubts, misgivings and unnecessary, improper and unprofitable attachments will not be removed and slackened, the desire for pleasures will not be eradicated, and the glory and importance of the true Supreme Being, *Sant Sat Guru*, loving devotees and *Satsang*, will not be realized. The mind would, therefore, remain impure. If purification is not attained, and the desire and attachment for the world and its objects are not removed or lessened, then how can the love for the

Supreme Being and His loving devotees be generated in such an impure heart ?

20. Therefore he who desires and yearns for the true Supreme Being, must find out and attend *Rádhásoómi Satsang* for some time. He will then come to know what measures he should take, how he should mould his conduct, and where he should seek for the true Supreme Being, so that he may secure the welfare of his soul and attain to Him. He cannot be found in outward objects. It is only internally that one has met or will meet Him. Without *Surat Shabd Márg* and the grace of *Sant Sat Guru*, it is absolutely impossible to translate and elevate the spirit to the Highest Region. No religion, except *Rádhásoómi* Faith and *Satsang*, can impart complete internal secrets and such an easy practice for traversing the Path within, that can be practised by every one, male or female, young or old.

21. The yearning in the heart for *Darshan* and *Sewá* of the Supreme Being predicates the presence of true love and faith in His Holy Feet. But since He is formless, how His *Sewá* can be performed and how he can be seen, will be clear from what *Sants* have said in this connection, as stated below.

22. Parents are pleased with one who serves and entertains their children. They treat this as their own service. Accordingly, they give reward for that service. Similarly the Supreme Being *Rádhásoómi Dayál* is pleased with one who serves and loves His beloved *Sant Sat Guru* and loving devotees. He accepts that *Sewá* and love as done to Himself, and gradually blesses the person concerned with *Prem* (love) and *Bhakti* (devotion).

23. The *Sant Sat Guru* is at all times one with the Supreme Being. He should be considered to be His

Param Pyārā Putra (supremely beloved son) or His own form. The *Sewá* to the *Sant Sat Guru* is *Sewá* to the Supreme Being Himself. The lovers and devotees of the *Sant Sat Guru* should also be considered to be the beloved sons of the Supreme Being. Love and service to them are also accepted by the Supreme Being and *Sant Sat Guru*. They reward the individual concerned by advancing his love and faith.

24. The *Darshan* and *Satsang* of *Sant Sat Guru* are the *Darshan* and *Satsang* of the Supreme Being. The recipient of the glance of grace and mercy of *Sant Sat Guru* is the recipient of the grace and mercy of the Supreme Being Himself. In support of the above, a few verses are quoted below :-

साध मिले साहेब मिले, अंतर रही न रेख ।

मनसा बाचा कर्मना, साधू साहेब एक ॥

Sádh mile Sáheb mile antar rahí na rekh

Mansá báchá karmana Sádhu Sáheb ek

Translation :—Meeting with a *Sádh* is meeting with *Sáheb* (Supreme Being). There is no distinction between the two. In thought, word and deed, *Sádh* and *Sáheb* are one.

—(Kabir Saheb)

मालिक का बालक गुरु पूर ।

मालिक का हरदम मंज़ूर ॥

जो मालिक का चहे दीदार ।

जा तू बैठ गुरु दरवार ॥

परम पुरुष सम गुरु को जान ।

बिन जिभ्या कहैं बचन सुजान ॥

Málik ká bálak Gur poor

Málik ká har-dam manzoor

*Jo Málik ká chahe didár
Ja tú baiṭh Gurú darbár
Param Purush sam Gur ko ján
Bin jibhyá kahen bachan suján*

Translation :—Perfect Guru is the Son of the Supreme Being. He is the Chosen of the Supreme Being. If thou wouldst have the *darshan* of the Supreme Being, go and sit in the presence of the *Guru*. Know Him (*Guru*) to be the Supreme Being Himself. He delivers discourses without tongue.—(*Mauláná Rúm*)

हक़ ने पैगम्बर को समझाया कि मैं ।
मिल नहीं सका ज़मीं अस्मान में ॥
ऊँचे और नीचे ठिकाने में नहीं ।
अर्श कुर्सी पर भी मैं रहता नहीं ।
दिल में भक्तों के मैं रहता हूँ सदा ।
जो मुझे चाहे तो माँग उनसे तू जा ॥

*Haq ne paigambar ko samjháyá ki main
Mil nahin saktá zemín asmán men
Oonche aur neeche ṭhikáne men nahin
Arsh Kursi par bhí main rahtá nahin
Dil men Bhakton ke main rahtá hún sadá
Jo mujhe cháhe to máng un se tú já*

Translation :—God said to the Prophet, “I cannot be found on the earth or in heaven or in high and low places. I do not abide on ‘*Arsh*’ and ‘*Kursi*’. I always live in the hearts of devotees. If thou wouldst meet Me, go and beg of them”. —(*Mauláná Rúm*)

मस्जिदे हस्त अंदरूने औलिया ।
सिद्दागाहे जुमला हस्त आं जा खुदा ॥
*Masjide hast androone Auliya,
Sijdagáhe jumlá hast ánjá Khudá*

Translation :—Mosque is within the *Auliya* (Saint) Lord, the object of worship for all, resides there. All should worship there. —(*Maulána Rúm*)

चूँ कि करदी जाते मुर्शिद रा कबूल ।

हम खुदा दर जातेश आमद हम रसूल ॥

Chūn ke kardí záte murshid rá qabūl

Ham Khudá dar zátash ámad ham rasūl

Translation :—Since thou hast accepted the *Murshid* (perfect guide or *Guru*), God and Prophet are both included in Him.

मन खुदारा आशकारा दीदा अम ।

सूरते इन्सां खुदारा दीदा अम ॥

Mana Khudará áshkára dídá am

Soorte insán Khudará dídá am

Translation :—I saw the Supreme Being manifested in the human form.

आफताबे मतलये अनवार जात ।

रोशन अज़ माहे जबीने औलियास्त ॥

Áftábe matlaye anwáre zát

Roshán az máhe jabíne Auliyaíst

Translation :—*Brahm*, the Sun of *Trikutí*, receives light from the *Chandra Swarúp* of *Sádh* (the Moon of the *Daswán Dwár*). —(*Maulána Rúm*)

मेरे मन प्रभु अस बिस्वासा ।

राम से अधिक राम कर दासा ॥

Mere mana Prabhu ás biswásá

Rám se adhik Rám kar dásá

Translation :—My Lord. I believe that a slave of *Rám* is greater than *Rám*. —(*Rámáyan*)

गुरु परमेश्वर एको जान ।

भूला काहे फिरै अज्ञान ॥

Guru Parmeshwar eko ján

Bhúlá káhe phire aján

Translation :—Know that *Guru* and *Parmeshwar* are one.

Why dost thou wander in ignorance ? —(*Guru Nának*)

भक्ति भक्त भगवंत गुरु नाम चतुर बपु एक ।

तिनके पग बंदन करत नाशे विघन अनेक ॥

Bhakti, Bhakt, Bhagwant, Guru, Nám chatur bapu ek

Tin ke Pág bandan karat, náshen bighan anek

Translation :—*Bhakti* (devotion), *Bhakt* (devotee),

Bhagwant (Deity) and *Guru* are one, although these

are four different words. Make obeisance at His

Holy Feet, and cut asunder all obstacles. —(*Nábhájí*)

नाहं बसामि बैकुण्ठे योगिनां हृदये न च ।

मद्भक्ता यत्र गायन्ते तत्र तिष्ठामि नारद ॥

Náham basámi baikunṭhe yoginám hridaye na cha

Mad-Bhaktá yatra gáyante tatra tishṭhámí Nárada

Translation :—O *Nárad* ! I live not in *Baikunṭha* (heaven,

paradise), nor in the hearts of *Yogís*. I live where

my devotees sing my praises. —(*Bhágwat*)

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुदेवो महेश्वरः ।

गुरुर्व परब्रह्मः तस्मै श्रीगुरवे नमः ॥

Gurur Bhahmá Gurur Vishnur Guru Devo Maheshwarah

Guru-rev Par-Brahm tasmai Sri Gurave namah

Translation :—*Guru* is *Brahmá*, *Vishnu*, *Shiva* and *Pár-Brahm*.

Hence obeisance to the *Guru*.

—(*Guru Gítá*)

सेवा कर तज मन धन अरपे ।

सत्पुरुष सम सतगुरु धरपे ॥

*Sewá kar tana mana dhana arpe
Satt Purush sama Sat Guru tharpe*

Translation :—Serve the *Guru* with your body, mind and riches and consider Him as *Sat Purush*.

—(*Sar Bachan Poetry XIII/I, 18*)

25. If there is true yearning and longing, it would be possible in this very life and in this world to meet and serve the Supreme Being, and to associate with, to love and to serve His loving devotees, in the manner described above. But the fact is that the unfortunate people of the world calumniate, slander and vilify the *Sant Sat Guru*, *Sádh Guru* and their loving devotees. On account of their enmity to devotees and causing obstacles in their *Satsang* and *Bhakti*, they damage their future. The rule in this world is that any present made or service rendered to a governor or viceroy is considered as one done to the sovereign himself. The latter rewards the person concerned for that service. In the same way *Sants* and *Sádh*s are the Sons or Viceroys of the August Supreme Being. He, who recognises them, is very fortunate indeed. He alone will, one day, be blessed with the *Prem* (love) of the Holy Feet of the Supreme Being.

26. As the Supreme Being is present within everybody, His *darshan* can be had in the human body by the grace of the *Sant Sat Guru*. When the *Sant Sat Guru* in His grace, initiates the devotee in *Surat Shabd Yoga* and makes him perform this *Abhyás* (practice), the devotee goes on gradually assuming subtler and still subtler forms internally, and sees the light and refulgence of the Supreme Being on the way. One day he reaches *Nij Dhám* (Original Abode) and gets His *darshan*. Until he attains to *Dayál Desh*, the Supreme Being in His grace, grants him *darshan* of His *Shabd* form and the *Sant Sat Guru* form, off and on,

in *Abhyás*. This enhances his love and faith in the Holy Feet and decreases his regard for the world and its objects.

27. He, who performs *Bhakti* and engenders love for the Holy Feet, with such an understanding and after attending *Satsang*, will, one day, secure admittance into the August Mansion of the Supreme Being. On the other hand, those who have some love and faith without such recognition, will, in lieu thereof, get some happiness in this world or in higher *Loks*. But they will not get the *darshan* of the true Supreme Being or attain to true salvation.

28. It is, therefore, proper and essential for all that, while continuing to lead a householder's life and attending carefully to all their activities and duties, they should also engender some love for the Holy Feet of the Supreme Being. This love should be accompanied by the knowledge of secrets and the faith in the glory and eminence of the Supreme Being. This would ensure them happiness here and hereafter. Otherwise, they will have to undergo pain and anguish at the last moment and suffer awful torments at the hands of *Kál*, as is evident from the facial expression of the dead.

29. It is wrong to think that the Supreme Being is not present within. He is present and sees all the time. He even speaks. When a person is about to commit some evil deed, He tells him not to do so or else he would suffer. Whether he heeds it or not, the grace of the Supreme Being descends low enough to tender advice to the *Jíva* and tries to save him from sin. But *Jívas* pay very little attention to it and do not care to find out whence this warning is coming.
